

THE IMPERIAL EPISTLE,

AND

THE SHADE

OF

ALEXANDER POPE.

BY THE AUTHOR OF

THE

PURSUIITS OF LITERATURE.

PHILADELPHIA:

PRINTED BY H. MAXWELL, FOR A. DICKINS, BOOKSELLER,
NORTH SECOND STREET, OPPOSITE CHRIST-CHURCH.

.....
1800.

THE IMPERIAL EPISTLE

KIEN LOOW

GEORGE THE THIRD



15-3-88

THE IMPERIAL EPISTLE

FROM

KIEN LONG,

TO

GEORGE THE THIRD.

THE IMPERIAL EDITION

THE HISTORY

OF THE

GEORGE THE THIRD

AND GREAT BRITAIN

IN THE

THE HISTORY OF THE REIGN OF GEORGE THE THIRD, AND GREAT BRITAIN, IN THE YEAR 1760. BY THE REV. JOHN GAY, ESQ. OF THE INNER TEMPLE, BARRISTER AT LAW.

IN TWO VOLUMES.

LONDON: Printed by J. DODD, in Pall-mall.

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Vol. I.

THE IMPERIAL EPISTLE

FROM

KIEN LONG,

EMPEROR OF CHINA,

TO

GEORGE THE THIRD,

KING OF GREAT BRITAIN, &c. &c. &c.

IN THE YEAR 1794.

Transmitted from the Emperor, and presented to his Britannic Majesty by his Excellency the Right Honourable George Earl Macartney of the Kingdom of Ireland, K. B. Ambassador Extraordinary and Plenipotentiary to the Emperor of China in the Years 1792, 1793, and 1794.

TRANSLATED INTO ENGLISH VERSE FROM THE ORIGINAL
CHINESE POETRY.

WITH NOTES

BY VARIOUS PERSONS OF EMINENCE AND DISTINCTION,
AND BY THE TRANSLATOR.

Ignotum Rutulis carmen coeloque latino
Fingimus, et finem egressi legemque priorum.
JUV. SAT. VI.

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.....
1800.

THE IMPERIAL EDITION

KAYE'S

EMPEROR OF CHINA

GEORGE THE THIRD

A GREAT BRITAIN

1763

Printed by J. Knapton, at the Theatre Royal, in Pall Mall, London.

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A PREFACE

BY THE TRANSLATOR.

AS no writer ever stood in greater need of an apology than myself, I hope I shall be permitted to give a few words in explanation of my labour. I have undertaken to translate into English verse the poetry of the Emperor of China, who is styled "The torch of the East, the true descendant of Taytsoy, and the providence of Heaven." I have studied almost every principal writer on the subject, but must except this general History of China translated by Father Moyrac de Mailla in *twelve volumes quarto*, which I just saw, but could not obtain; and I regret it daily with all the fulness of that *desiderium* which so dear a bead as Father Moyrac de Mailla's demands. I confess also that

I have received assistance from the best scholars and interpreters employed in Lord Macartney's Embassy, (though I was unfortunately deprived of the aid I hoped, from the ingenious *Mr. Plumb*, stiled by way of eminence *the Interpreter*, whom I regret still more than Father Moyrac de Mailla): yet I am convinced that it is impossible to do full justice to the imperial Chinese phrases and expressions, which are not always intelligible to an European. I have therefore been under the necessity of supplying many passages from conjecture, or by the analogy of meaning; and this must be considered by any person who may have an opportunity of comparing my English with the Emperor's Chinese. Yet if the reader should be of opinion that I have sometimes totally misunderstood, and sometimes falsely conjectured, the meaning of the Emperor, he will be inclined to forgive me, when he considers for a moment the nature of the Chinese language.

Father du Halde will inform him, that there was a " Dictionary composed by order of the late " Emperor, and that it did not contain all the

“ language, since it was found necessary to add
 “ *a Supplement in twenty-four Volumes*, though the
 “ first work contained *ninety-five volumes*, the
 “ greatest part very thick and in a small charac-
 “ ter*.” I must observe, that I was favoured
 only with the first *ninety-five volumes*, some of
 which were a little imperfect; and Sir George
 Staunton himself could not procure for me the
supplemental twenty-four, though he endeavoured
 to oblige me with the greatest politeness. This
 must be my first excuse. As to *the words* them-
 selves Father du Halde shall give an example or
 two, which will be sufficient to give an idea of
 the rest. He says, “ The word *Tchu* when pro-
 “ nounced slowly, signifies a lord or master; if
 “ with an even tone, it signifies a bog; if pro-
 “ nounced quick, it means a kitchen; if in a strong
 “ and masculine tone, it signifies a column.” Again:
 “ The syllable *Po*, according to its various accents
 “ and modes of pronunciation has *eleven* different
 “ meanings; it signifies 1, Glass. 2, to boil. 3, to
 “ winnow rice. 4, wise or liberal. 5, to prepare. 6,

* Du Halde History of China, v. 2. p. 398. English edition 8vo.

“ an old woman. 7, to break or cleave. 8, inclined. 9, a very little. 10, to water. 11, a slave or captive†.” Under circumstances like these I really think it impossible, and rather unkind, not to make some allowance for my errors, as I certainly have not the opportunity of hearing the pronunciation, and of conversing so frequently in Chinese, as I could wish; and, I think, if even an ambassador should be found to have made a mistake or two, we may be sorry, but we cannot be much surprised.

My original is an Ode; but for various reasons I have been obliged to soften it down to the milder and more familiar form of an Epistle. Besides, a political composition requires a discussion of subjects not always lyrical in this country; and the internal œconomy of a kingdom will not easily submit to an English stanza, however varied: but this is different in the court of Peking.

Yet in order to give the reader some idea of the difficulty of translating poetically such sublime

† Du Halde History of China, v. 2. p. 390. English edition 8vo. and Abbè Grosier's Account of China, v. 2. p. 382. Grosier's work is an agreeable compilation from various authors.

writings as the Emperor's, I beg leave to exhibit some part of the same imperial Author's "*Ode in praise of drinking tea.*" But as it is impossible for an uninstructed European to conceive the form and solemnity, which accompanied the publication of that great national poem, he must for a few moments suspend his curiosity for the work itself, while I convince him of how much greater consequence the poetry of an Emperor seems to be, than his politics. I am informed by Sir William Chambers, K. P. S. &c. &c. &c. in his note upon *the Discourse of* CHET-QU A of Quang-Chew-Fu, Gentleman, annexed to his famous Dissertation on Oriental Gardening in 4to. page 118, second edition, that "*The Ode in praise of drinking tea* was published by the imperial edict of KIEN LONG, reigning Emperor of China, bearing date the twelfth day of the ninth moon of the thirteenth year of his reign, in *Thirty-two different types and characters*, under the inspection of Yun-lou and Houng-yen, Princes by the title of Tsin-Suang; Fou Keng, Grandee by the title of Taypao; Count, by the title of Valiant; and

“ First President of almost all the great tribunals
 “ of the empire; whose Deputies were Ak-down
 “ and Tsing-pou, Grandees by the title of Taytzee
 “ Chaopao; and these *were again assisted* by
 “ Isau, Fouki, Elquinque, Tetchi, Mingtee,
 “ Tsoungming, Tchaugyu, Tounmin, and *about a*
 “ *dozen* other mandarins of rank and reputation;
 “ so that there is no doubt but the work is per-
 “ fectly correct.”—This I believe is perfectly new
 in the annals of poetry to most of my readers.
 Now in our Europe, we find the reverse in the
 present time, even in political subjects. Emperors,
 Kings, Vice-roys, Governors, Dukes, Admirals,
 and Generals publish their Manifestos and Coun-
 ter Manifestos with advice or without advice, just
 as they please, and generally in a noble manner,
 without any consideration at all, like the Duke of
 Brunswick, Lord Hood, or Earl Fitzwilliam. To
 be sure in these manifestos mere trifles are at
 stake; such as the lives and properties, the happi-
 ness or the misery of millions. But in China (hear
 this, ye Right Honourable Statesmen, William Pitt
 and Henry Dundas!) when an Emperor’s *Ode in*

praise of drinking tea, is to be published, Princes, Grandees, Counts, First Presidents of all the great tribunals, and Mandarins of high rank and reputation, are summoned to sanction and superintend the publication of the important national work.

I shall make no excuse for these preliminary articles, but proceed to present the reader with some sublime passages from the Ode itself, dignified and ushered in with the solemnity which I have described, and as it stands in page 119 of Sir William Chambers's Discourse, just mentioned. The original commences with these words, "*Meihòà che pou yao, &c.*" the first verse will be quite sufficient to shew the harmonic power of the original; the translation is as follows. "The colours of the Meihòà are never
 "brilliant, yet is the flower always pleasing; in
 "fragrance or neatness the Fochéou has no equal;
 "the fruit of the pine is aromatic, its odour is
 "inviting. In gratifying at once the smell, the
 "sight and the taste, nothing exceeds these three
 "things; *and if at the same time you put upon a*
 "*gentle fire an old pot with three legs grown black*

“ *and battered with length of service; and if, when*
 “ *the fire is heated to a degree that will boil a fish*
 “ *or redden a lobster, you pour directly into a cup*
 “ *made of the earth Yuë, upon the tender leaves*
 “ *of superfine tea; and if you then gently sip this*
 “ *delicious beverage, it is labouring effectually to*
 “ *remove the five causes of discontent* which usually
 “ *disturb our quiet.*”—I cannot help observing,
 that all other Emperors and authors would be
 happy to have all their causes of discontent
limited to five, and removed effectually by a little
 tea. The imperial poet proceeds, and cries out
 in rapture, “Methinks I see *the virtuous LINFOU*
 “ *bending into form with his own hands the*
 “ *branches of the Meibòà-chou! It was thus, say*
 “ *I to myself, that he relieved his mind after the*
 “ *fatigues of profound meditation on the most inter-*
 “ *esting subjects.*” But the Emperor’s rapture is
 very short indeed, and he breaks forth, or rather
 says, “*I ship from Linfou to Tchao-cheou, or to*
 “ *Yu-chouan, and see the first, (that is, Tchao-*
 “ *cheou,) in the middle of a vast many tea-cups, of*
 “ *which he sometimes tastes one and sometimes*

“ *another*, thus varying incessantly his potation;
 “ while the second, (that is, Yu-chouan,) *drinks*
 “ *with the profoundest indifference the best tea**, and
 “ scarce distinguishes it *from the vilest stuff*.”

The Emperor then resumes his lyre, which it may be necessary to observe, he never does but at night, and generally by moon-light. “ Already,
 “ he cries, *The rays of the moon* break through the
 “ windows of my tent, and with their lustre
 “ *brighten the few moveables* with which it is
 “ adorned.” The Emperor’s modesty is conspicuous at the close of this great ode, and like Pindar, he strikes us with what Lord Bacon calls a *virgula divina*, I mean, an useful moral sentence very unexpectedly. “ I find myself (cries the imperial bard) neither uneasy nor fatigued: *my*
 “ *stomach is empty* (the Emperor is poetical to
 “ the last) *and I may without fear go to rest*. It

* The East India Directors, with that great prudence which distinguishes all their well-debated resolutions, have given positive orders to all their Supercargoes, to have no dealings with *Yu-chouan* (if alive) or any of his descendants. What would become of the Commutation Act, (not forgetting the new Act in 1795) if this Mandarin’s *profound indifference for the best tea* should gain ground in this country?

“ is thus *with my poor abilities*, I have made *these*
 “ *verses* in the little spring of the tenth moon in
 “ the year Ping-yu of my reign.

“ KIEN LONG.”

From these extracts the reader will form some conjecture concerning the nature of my labour, and of the necessity of this preface.

As my translation of the Imperial Epistle has been much handed about in manuscript, I have been favoured with a variety of notes by persons of eminence and distinction. I value too much the honour of their communications, not to gratify the public with a selection at least of their remarks on the work of an Emperor, now in his eighty-fourth year, and who is esteemed the most learned and accomplished man in his dominions. I must add, that the following Epistle is written in an happy assemblage of the *Kou-ouen*, or classical language; of the *Ouen-chang*, or that which is used when a noble or elevated style is required; and of

the *Kou-enba*,* or language of the court, the people in office, and the literati; which consideration will easily account for every allusion, metaphor, or style which the Emperor has thought proper to adopt.

The translation of it is now presented to the public, in the spirit of strong affection and loyalty to the person of GEORGE THE THIRD, and of reverence for the constitution and government of England. In the course of it will be found the freedom of just and liberal animadversion on public characters, and on statesmen in power and out of power, neither suggested by envy, nor dictated by flattery. The Translator of THE IMPERIAL EPIS-
TLE is also of opinion, that the whole of it is composed with that simplicity and unity, of meaning and of intention, which only bold or bad men can misrepresent or misunderstand.

* Grosier's Account of China, v. 2. p. 387.

THE IMPERIAL EMBROIDER

KATE LOAN

THE EMBROIDER OF CHINA

CHAPTER THE FIFTH

THE EMBROIDER OF CHINA

In the year of the...

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THE IMPERIAL EPISTLE

FROM

KIEN LONG,

EMPEROR OF CHINA,

TO

GEORGE THE THIRD,

KING OF GREAT BRITAIN, &c. &c. &c.

FRIEND of the Muse, ^a by every muse rever'd,
In Europe honour'd, and by India fear'd,
Around whose throne, in freedom's chosen land,
In stern defence a guardian people stand,
Who feel for Britain, feel their sacred cause, 5
Thy just prerogative and equal laws:

^a The institution of the Royal Academy for painting and sculpture, the patronage of poetical and learned merit in Cowper, Beattie, the late Dr. Johnson, and other writers of eminence whom it is unnecessary to mention, and the restoration of national taste for the sublime of music, by his persevering and undeviating regard for Handel, are fully sufficient to entitle his present majesty George III. "The Friend of the Muse." The Emperor notices this in a future part of his Epistle.

Note by the Translator.

Hear, BRUNSWICK, thy Imperial Brother's song,
 Firm on the base of friendship deep and strong,
 E'en in my eightieth winter, fancy-free,
 I build the rhyme to Royalty and THEE. 10

Here nightly by the moon, ^b her quick'ning beams
 I court reclin'd, and call Sidonian dreams,
 While minstrels breathe around diviner airs,
 A poet's rapture soothes a monarch's cares:
 All pomp of words my sober years decline, 15
 Simplicity and truth illumine my line,
 Soft as the tints Meihòà's foliage spreads,
 And fragrant as the perfume Fo-sai sheds.

b It is to be remembered, that the Emperor always composes at night, and generally by moon-light; see his ode in praise of drinking tea mentioned in the Translator's preface: this frequently gives the happy effect of the *chiar'-oscuro* to the imperial poetry, and particularly in his *portrait-painting*, but occasions the necessity of notes, which never should be admitted without such a necessity. The Emperor, who is always classical in his allusions, speaks of his *Sidonian dreams* in the next verse, and reminds me of Milton, P. L. b. 1.

“ Nightly by the moon

“ *Sidonian virgins paid their vows and songs.*”

*Note communicated by Benjamin West, Esq. President
 of the Royal Academy.*

c The *Meihòà* and the *Fo-sai* are the names of two beautiful and aromatic plants in China.

Thanks to the power, whose well-fraught vessels bore
 Thy lov'd MACARTNEY to my friendly shore, 20
 Whose various talents strength and grace impart
 To blameless life and singleness of heart.
 He came: but with no prodigies on high;
 As once, beneath the frore Siberian sky,
 When sent in Britain's happier hour to prove
 Imperial CATHERINE'S policy and love, 26
 Cœlestial Venus mark'd th' auspicious way
 In dusky passage o'er the orb of day.^d

When such thy ministers that round me tend,
 A willing ear to Albion's wish I lend. 30
 Long has her trident aw'd the subject main,
 Nor e'er unfurl'd her swelling sails in vain;

d The Emperor's information is true. Lord Macartney, before he was raised to the peerage of Ireland (and no man is more deserving of that or any other honour than himself) was appointed ambassador to the court of Russia in 1767, *at the very time* when the Empress was making great preparations to observe *the Transit of Venus over the Sun*, from the frozen regions towards the pole, and on the borders of the Caspian, within her own vast Empire. (See the Annual Register for 1767, p. 9.) At present this imperial votary of *Mars* and *Venus* seems to be employing her political astronomy *in making transits* rather more permanent and more formidable. The Empress is supposed to have the best and strongest sighted telescope of any potentate in Europe. Her *observatory* is valuable on many accounts, but in my opinion THE BUSTS of the great orators ancient and modern are its principal ornament.

Note communicated by the Right Honourable C. J. Fox.

Ne'er did her voice in idle thunder speak,
 But crush'd the haughty and upheld the weak.
 By THEE inspir'd, her fate unspotted stood, 35
 No taint of avarice and no guilt of blood;
 Beneficent and mild from pole to pole
 Commerce was taught through mercies tides to roll,
 To pour each cultivated blessing wide,
 To give new motives to a nation's pride, 40
 And blend with artful, but harmonious strife,
 The law of int'rest with the light of life.

Such course THOU bad'st th' immortal Sailor run,
 Who made discovery where he saw no sun;
 Contending nations own'd their common trust, 45
 And France, (for then her Louis liv'd) was just.
 Now other climes and other groves among
 While loud lament is heard, or plaintive song,
 To Him let China's monarch fondly turn,
 And twine the wreath round Cook's barbaric urn. 50

While such thy views, while such thy righteous aim,
 Her proud pre-eminence shall Albion claim,
 And meaner jealousies and tricks of state
 Yield to whate'er is good, whate'er is great.

But oh, what phrase of love may best befit, 55
 How most may China's sovereign grace thy PITT?

Arch-chemick minister! his prime decree
 Refresh'd thy land with Commutation-Tea;^e
 Wholesome and pure the beverage cheers the sight,
 By strange filtration through earth, air, and light.^f
 Great minister! whose fame may well engage 61
 The prose of Lauderdale and all his rage;
 And yet untouch'd by HIM, with Roman claim
 Who left the shadow of a mighty name.^g

^e They who are curious (as all people should be) about the history of *Tea*, are referred to Kämpfer's History of Japan, fol. vol. 2. append. p. 1. to p. 20....to Osbeck's Voyage to China in 1751, vol. 1. p. 246 to 253.... Le Compte's Journey to China in 1685, p. 227 to 230....Du Halde Hist. vol. 4. p. 21. to 28. ed. 8vo. Engl....Dr. Lettsom's Hist. of Tea, 4to. in 1772....and Grosier's Account, vol. 1. p. 463 to 484.

Note communicated by Mr. Twining and a Committee of Teamen, bigbly Sou chonged.

^f *We* admire the minister's system of promoting political vegetation by natural analogy; for as no vegetation whatsoever can be carried on without ground, air, and *the light* of heaven, he thought with the greatest sagacity that the circulation of this fluid tax would be best kept up by making it pass *through windows*, which are at once the conveyance of air and light.

Note communicated and produced by the joint labour and thought of Sir John Sinclair, president, and of Artbur Young, Esq. secretary to the new Board of Agriculture.

^g Junius....There is a person now living, emphatically stiled on the highest authority, THE MAN WITH THE PEN.

Note communicated by the Right Honourable W. G. Hamilton, M. P.

See how *the sick'ning stars*, in Portland's train, 65
Fade one by one from Opposition's plain,
 As forth his chosen charms the Enchanter flings,
 Ribbands and vice-roys, earls, and garter'd strings.
 Oh, that my longing eye PITT's form might greet,
 Triumphant borne through Pekin's crowded street,
 In boots of silk^h and sattin's trailing length, 71
Cboulab supreme!ⁱ my kingdom's grace and strength,
 Around his waist I'd bind to solemn view
 The scarf of yellow's proud imperial hue,^k
 Where, broider'd bold, thy Lion's golden might 75
 With China's five-claw'd Dragon^l should unite;

h "People of condition never go abroad *but in boots*, which are generally of *sattin or other silk*." Grosier, vol. 2. p. 296.

Note by the Marquis of Abercorn.

i *Cboulab*, is the Chinese word for *Prime Minister*.... "The whole number of Mandarins appointed by the Emperor, for the administration of the affairs of all the provinces, amounts to 8,965. These are all *Great Mandarins*." Grosier, vol. 1. p. 371. Mr. Pitt's ambition will never rest in the Premier's office in such a little island as Great Britain, after an offer from the Emperor of becoming, Chief of the Chief.

Note communicated by his Grace the Duke of Bedford; (en attendant.)

k The imperial family alone *wear yellow*, and such mandarins to whom the Emperor grants the honour of the yellow scarf. See Du Halde, Grosier and Bell.

Note by the Duke of Montrose and the Lords Cardigan and Sidney.

l The Emperor wore a long tunic of yellow silk, interwoven "with figures of golden dragons with five claws; which device no person is

Rubies^m should on his cap transparent glow,
 And peacock's plumes adown his vesture flow:
 Loungerswithlengthen'dnailsⁿ should march before
 And to the nine add one black whisker more. 80
 Then should the bust of virtuous Lin-fou^o shine,
 Lin-fou, who lives in my immortal line:

"allowed to bear except the imperial family." Bell's Travels, 8vo. vol. 2. p. 12....We see THE EMPEROR considers Mr. Pitt as one of his family.

Note by the Right Honourable C. J. Fox.

m The distinction of Mandarins of the highest order is a red transparent jewel on the top of the cap, and peacock's feathers trailing down behind it. Mr. Bell explains this: "Most of the ministers of state (he says) were *dressed very plain*, having *nothing like ornaments about them*; "a few only had large rubies, sapphires and emeralds. These precious stones are cut into the shape of pears, through which a hole is drilled, "to fix them on the top of their bonnets." Bell's Travels, vol. 2. p. 13.

Note communicated (with great feeling) by Mrs. Hastings and Mr. Jeffreys the jeweller.

n All the men of fashion in China wear nine or more whiskers, and all the gentlemen have long nails, to shew that they are idle. Perhaps Lord William Gordon and other Loungers and Rangers may introduce this fashion in London, or when they visit Mr. Pitt at his levees.

Note communicated by the Reverend Mr. Newman, Vicar of Bond-street, assisted by some other learned and laborious Divines, in the diocese of John Stockdale, political Bishop of Piccadilly.

o Lin-fou (see the Translator's Preface for the character of that great man) is the virtuous tea-drinker, mentioned by the Emperor in his ode in praise of drinking tea; and is introduced here with great propriety in MR. PITT'S TRIUMPHAL ENTRY INTO THE COURT OF PEKIN.

Note by Sir Stephen Lushington and Mr. David Scott.

Next in high portraiture, or bold relief,
 Should gleam THE IMAGE of each British chief,
 Of all who swell the sails, or guide the helm, 85
 Hope of thy land, or glories of thy realm;
 While trophies of the wise, the just, the brave,
 In orient hues and banner'd pomp should wave.

FIRST o'er *thy* ocean with terrific frown,
 Victorious grac'd with England's rostral crown, 90
 The scourge of vaunting France unshaken Howe,
 With Fabian firmness and unruffled brow.

Then be the form of great Cornwallis seen,
 Sedate, experienc'd, valiant, and serene;
 Depicted in the tablet stand below 95

The filial hostage and imperial foe:
 Beyond Mysore he thunder'd: the dread sound
 Appall'd, and circumscrib'd the tyrant's bound.^p
 Next, with sad registers of treasur'd lore,
 Financial scrolls, and many an Indian crore, 100
 Burnish'd in breathing bronze, behold HIM pass,
 Fearless, who knows alone no change, Dundas.

HE comes, the motley wonder of the time,
 Moulded in Nature's and in Fancy's prime,

Form'd, like Lucullus, for the wordy war 105
 To shake the stage, the senate, or the bar;
 Whose wit a people's plaudits could secure
 For gamesters, rakes, and brothellers impure,
 Could tear from youth the dread of public shame,
 Drive from their lips e'en virtue's very name, 110
 And train an easy nation to allow
 A public bankrupt with a graceful bow;^q

^q *The School for Scandal* is the text, and every tutor and every tradesman know where to look for the commentary.

Note communicated by William Wilberforce, Esq. M. P.

Additional note in 1796.—MONTANUS in the time of Juvenal, a witness to the unbounded luxury and extravagance of Nero, is thus described:

Noverat ille

Luxuriam imperii veterem, noctesque Neronis

Jam medias.

SAT. 4.

I do not remember that Tacitus or Suetonius mention the *Specula cubicularia et tabulata adaperilia* in the chamber of BRITANNICUS, and indeed as I have not by me the *Glossarium mediæ et INFIMÆ Latinitatis*, I cannot render the terms. Perhaps some architects might conjecture by the help of a marine builder's dictionary. I may add, that in a secret history of the imperial court it is somewhere observed, that it was customary, about the middle of Autumn, for a chorus of learned Fishermen, while they were spreading their nets on a greenish walk on the coast of Campania, to sing the following words with much emphasis: "NUPTUS
 "delicias Viduæ aspernatur ADULTER." But I never could explain the reason of the custom.

Note communicated by the Right Honourable W. G. Hamilton, M. P.

A stage-man Portland never would respect,
 But with Athenian^q dignity reject;
 No *cabinet* for Sheridan, no trust, 115
 While England in her statesmen dares be just.

He too, who kindled at a holier flame
 His wit, his learning, and superior fame;
 Onward with more than Tully's force he prest,
 With more than all, but Tully's judgment, blest; 120
 High truth in large discourse with wisdom fraught,
 Not better heard in Tusculum, he taught;
 In every realm of every science found,
 Plain are his steps in all—but Grecian ground.
 A temple^r last he rear'd by art divine, 125
 And plac'd his Cæsar in the central shrine;

q The Athenians by an express law prohibited any member of the great council of the Areopagus from having any concern in a theatre, or from writing any play or comedy upon pain of expulsion. Plutarch informs us of this in his treatise on the Glory of the Athenians: Τῇ Κωμωδοποιῇ οὕτως ἀσεμνον ἡγούτο καὶ φορτικόν, ὥς τε νόμος ἦν μηδὲν ποιεῖν κωμῳδίας Ἀριστοφάνειον. Plutarch, vol. 2. p. 348. ed. Xyland.

Note communicated by the Reverend Dr. Parr, and not without much reluctance; but there was no resisting the pleasure of a little bit of Greek.

r

Templum de marmore ponam;
 In medio mihi Cæsar erit, templumque tenebit.

Virg. Georg. l. 3.

High priest himself, but not with olive crown'd,
 His forehead was with martial fillets bound;
 Within some feeble pillars here and there,
 And idle ornaments for want of care, 130
 But marble still the column and the dome,
 Wrought from those quarries which he found at
 home;
 Immortal, though unfinish'd, is the work:
 Why name the architect, ^s who knows not Burke?

The Emperor considers Mr. Burke's three treatises on French affairs, entitled, "Reflections on the Revolution in France; a Letter to a member of the National Assembly, and his Appeal from the New to the "Old Whigs," under the allegory of a Temple

Note by the Translator.

s I feel myself obliged to the Emperor for his opinion on my friend Mr. Burke's compositions on the French revolution, on which they are now writing a dreadful commentary. As I am on the subject I must observe, that I never remember to have seen the French Convention described in the words of Milton. He indeed knew what a Long Parliament was; but his overbearing genius seems to have portrayed a French Convention, when he described

A shape,

If shape it may be call'd, that shape has none:
 Or substance may be call'd that shadow seems,
 For both seems either: black it stands as night,
 Fierce as ten furies, terrible as hell,
 And shakes a dreadful dart; what seems its head,
The likeness of a kingly crown has on;
 Created thing nought values it, nor shuns.

P. L. b. 2.

D

Next Wyndham, fearless thund'ring from his car,
 Pitt's new Tyrtæus, breathes the blast of war; 136
 With parts a splendid station to adorn,
 He braves the taunt of democratic scorn,
 With eloquence and strength, his country's friend,
 To think and act, and what he thinks, defend. 140

And veering Loughborough, whose unquiet mind
 Found late that joy ambition scarce can find;
 He came, though not in Latium to repose,
 But burn in conflict with a nation's foes,
 Yet still, though thron'd in Thurlow's rightful place,
 His words want weight which never wanted grace.

Lo, the grave Grenville, with a patriot's end
 Who dar'd to sink the rival in the friend; ^t

For my own part, I distrust them all: I hate alike French policy, French professions, French impiety, French vaunting, French versatility, French falshood, French cruelty. I am equally disposed to guard against their Republican volcano, whether belching forth the fiery lava of *Terror*, or smouldering with the more dangerous smoak of *Moderation*.

Note communicated by the Right Honourable William Wyndham, M. P. Secretary at War, &c. &c. &c. in 1795.

^t It should be mentioned to the honour of Lord Grenville, that he accepted a peerage at the very time when he was the only man on Mr. Pitt's side of the house, who could have contested the palm of eloquence with him, or indeed could have succeeded him as Minister in case of any

Content could leave the Commons, and the Chair,
 To breathe with Lords a more convenient air. 150
 There too, upon Hibernia's sainted green,
 Should Buckingham, without his boots, ^v be seen;
 Mark how the citizens suspend in state
 His leathren trophies on the Castle gate.

Then He, whom e'en fraternal worth could fail,
 The plume-pluckt Chatham with a raven's tail; ^x

of those little *amantium iræ*, which will sometimes happen among the best regulated statesmen.

*Note communicated (after profound meditation) by George
 Rose, Esq. Secretary to the Treasury.*

^v The present Marquis of Buckingham, then Lord Temple, was formerly Lord Lieutenant of Ireland. Du Halde has explained the Emperor's pleasant allusion in substance thus: If a *viceroi* in China has executed his office with equity and the love of his subjects, (the word *subjects* is too strong) many particular honours are paid him. One of the most pleasant is this: the citizens, some of whom weep or pretend to do so, meet him at a short distance from the city, and *pull off his old boots* and present him *with new ones*: those first taken off are preserved in a cage over the gate of the City. Du Halde Hist. ed. 8vo. v. 2. p. 178, 179. Now though the Emperor observes that the loving citizens of Dublin met upon St. Stephen's, or in the imperial words, on the sainted green, and most certainly pulled off my Lord Marquis's old boots, it does not appear that they presented him with a new pair. Whether they never desired to see him accoutred among them again, or whatever was the cause, all that the loving citizens could be prevailed upon to say, was, "*Off with his boots, so much for Buckingham.*"

*Note communicated (con amore) by the Right Honourable
 C. J. Fox.*

And garter'd Richmond, whose unblazon'd shield^y
Proves honour to æconomy should yield;
And Malagrida,^z with his wily leer,
Sense that misleads, but words that charm the ear.
Fresh from Hermippus and his doctrine brisk, 161
In saffron sock old Cardigan^a should frisk,
With Aylesb'ry, graceful in his walking-dress,
And Dorset, prompt the lively dame to bless:

x The emperor is again local in his allusions. The Chinese mode is this: When a Mandarin is removed from a very important station to one of less consequence in the government, the peacock's feathers depending from his cap are taken out, and crows feathers are substituted.

Note communicated (con amore also) by the Right Honourable the Earl Spencer, First Lord of the Admiralty.

y It is difficult to understand the whole of the Emperor's meaning, but I think my office enables me at least to offer a conjecture. When the late repairs were made in St. George's Chapel at Windsor, with an exemplary liberality, every Knight of the Garter contributed a sum towards it, and his arms were blazoned on the window over his banner. The D. of Richmond alone thought his fame sufficient without the honour and expense of the sacred glass, and declined them. The glass remains unornamented to this hour.

Note communicated by the Right Reverend the Dean of Windsor.

z Marquis of Lansdown. See the *Lettres Provinciales*.

a Cardigan—"No; che mago non è questo;

"Egli è un musico, per Bacco."

Quotation from a favourite opera, communicated singing (rather of the loudest, as usual,) by the Earl of Galloway, assisted by Mr. Francis, jun. dall' Accademia degli Arcadi e degli Buffi Caricati.

And there, insatiate yet with folly's sport, 165
 That polish'd sin-worn fragment of the court,
 The shade of Queensb'ry should with Clermont
 meet,

Ogling and hobbling down St. James's-street.
 But mark the courteous philanthropic form
 Of Leed's sagacious of each brooding storm; 170
 Of wit well manner'd, skill'd at once to please,
Resign with candour, and dissent with ease;
 Though wary bold and manly in his part,
 And England's honour ever at his heart.

Then should THE sacred Orators appear; 175
 Horsley in front, while Watson in the rear
 The chemic dews of peace around him flings,
 A pluvial prelate, from his lawny wings.
 And hapless HE, whose sad unworthy tale
 Is heard in Winchester's opprobrious vale: ^c 180

^c The translator has improperly rendered the Emperor's original Chinese word *Too-paa-josh*, a *vale*, which my researches in that language enable me to interpret a sacred eminence or hill or temple. He is certainly wrong, and the Emperor was right.—My duty *in the long absence* of my bishop on the continent, which the Emperor cannot mark in too strong terms *at such a time and for such a cause*, (though the bishop is a man of private worth and amiable character) requires a few observations from me. It is notorious to this whole kingdom that the ministry,

Forc'd by a fierce, luxurious, gambling wife,
From all the hallowed dignities of life,

from the best motives of mercy, humanity and toleration, originally fitted up the King's house at Winchester as an Asylum for the Emigrant Priests. It is as notorious, that it is now something more than an asylum. It is a sacred college; it is THE HEAD-QUARTERS OF THE CATHOLIC cause in this country; a *seminary* where NEAR ONE THOUSAND ROMISH PRIESTS are publicly maintained; where ordinations, conversions, instructions, and all the business of their dark divan are held, and which water all their schools old and new. I should think the following words framed for the occasion, if Milton had not written them:

“ Not content
“ With their audacious neighbourhood; they build
“ *Their Temple*, right against the temple of God,
“ *On the opprobrious Hill.*” P. L. b. i.

See Milton's Account of *Moloch* at large.

It is a public cause of consideration. We know what the Emperor did with the Jesuit missionaries in China, when they became troublesome. They should, if possible, be sent out of our country; if that cannot yet be they should be instantly dispersed. History informs us what Ulysses was; it is the part of government to guard against what he may again be; and to see that Troy may stand and the citadel of Priam and of Protestantism may remain. I speak for the public; and I speak with the expectation of being publicly heard.

*Note communicated (ex officio) by the Reverend Newton Ogle,
D. D. Dean of Winchester in 1795.*

N. B. This note was written by the Dean of Winchester in 1795, and there are now stronger and more powerful reasons for attending to his public remonstrance. It is well known that the whole collection of these priests now consists of not above one third (if so much) of the original emigrants; the remainder being now supplied with boy-priests (little superior to acolythes) who are not emigrants, pert and insolent to the members

His high-paid duties, and his sacred home,
 Exil'd in lewd Italian climes to roam;
 Now ^d while thy Sion in desponding strain 185
 Invokes the Fathers from her inmost fane;
 Why slumbers thy Arch-Pontiff? on that shore
 Who from embodied dulness rouses Moore?
 And, while the pillars of thy temples bow,
 Why circles not the mitre Paley's brow? 190
 Next see the learned Parr, in judgment weak,
 Who first lampoon'd a minister in Greek;
 By merit rais'd above his *buff* compeers
 In shag and title, "Master of the Bears;"^e

of our established church without the least gratitude for the unequalled and inconsiderate protection which they receive from the state. Besides this, nunneries and monasteries are openly and avowedly rising in different parts of the kingdom, and these Romish conies, burrowing into the heart of it, will shortly be found to be no feeble folk. We discover in these members of the Romish church the same principles with their ancestors, the same spirit, the same dark intrigues, the same intolerance, the same immortal and unquenchable hatred of Protestant heresy, the same insinuating or domineering manner (as the occasion may require) in the priests and spiritual guides, the same love of the sacred sulphur at their hearts, the same assertions of their original rights and inheritance in this land—in short, *Viscera magnarum domuum, dominique futuri*, if Mr. Pitt and the ministry will not attend to the Dean's words, which, beyond all controversy, *are true*. *Note added by the Translator in June 1796.*

^d In 1794.

He marks the den, whence 'mid the bestial herds
The unfrock'd Grammarian^f hurls his red-wing'd
 words;

e It was some time before we could decypher the latter part of this passage about Dr. Parr. The first part evidently relates to the Bellendenian Greek and Latin preface, the translation of which into Chinese cost the Duke of Portland above five hundred pounds. But we now find the latter part also to be truly imperial. In the Greek Anecdote of Procopius, b. 9. (we read it in English) or the Secret History of the Court of Constantinople in the reign of Justinian, we find that there were two factions in the state, the Green and the Blue. The dissolute youth of Constantinople adopted the blue livery of disorder, and the bonds of society were frequently relaxed and sometimes broken. At that time wild beasts of different species were maintained by the blue (some MSS. have it, and buff) faction *in the centre of the Metropolis*, and one of the most honourable appointments was that of "The Master of the Beasts."...How learned is the Emperor in his allusions! with what propriety does he conduct his applications!

Note by the joint labour and ability of Dr. Coombe, Editor of a splendid, and rather silly, edition of Horace, and of Mr. Alderman Curtis, Brother to the Reverend Mr. Curtis: Arcades Ambo.

N. B. The Chinese Translation of Dr. Parr's Bellendenian Preface had nearly produced a revolution in Pekin, which the Duke of Portland never intended; till it was confuted in Chinese by the Mandarin Chum-Hoar Ti-Fu.

f Horne Tooke....In August 1771, The Divine wrote thus of himself: "Monument I shall have none; but over my grave it will be said, 'in Junius's own words, HORNE'S SITUATION DID NOT CORRESPOND WITH HIS INTENTIONS.'" Junius's Letters. After his acquittal from the charge of high treason in 1794, Mr. Horne Tooke felt that he had lived to be his own Commentator.

Note by the Translator.

And mourns, transfix'd by the prelatic spear,
Expiring Priestley on his western bier.

Then Bedford, late by public views inspir'd,
Cool at Newmarket, nor at hazard fir'd; 200
Oeconomy the order of his day,
In lease, in love, in building, or in play:
Revers'd see now the youthful statesman start,
Splendor and greatness beating at his heart,
Full to the goal he pants for dubious fame, 205
And slights the virtuous honours of his name.

Next feeble Portland, whom Pitt call'd to share
A forced alliance and distracted care:
Fitzwilliam too!—but fate conceals the page:
Hibernian policy and Romish rage, 210
Hot from the hell of Loyola, *may* rise
With discord starting to unmeasur'd size,
Struck with unhallow'd phrenzy to divide
A sister land from Britain's guardian side:
Pause, while ye may, yet friendly chiefs! the care,
The cause, the blood, are ONE: forbear, forbear. ^g

^g The Emperor in these lines seems to make a delicate allusion to one of the most finished passages of consummate art in the *Æneid*:

In Anglo-Russic bronze should Fox come forth;
I'd spare the blushes of degraded worth: ^h

Illæ autem, paribus quas fulgere cernis in armis
Concordes animæ, dum nunc et nocte premuntur;
Heu quantum inter se bellum, si lumina vitæ
Attigerint, quantas acies stragemque movebunt!
Ne, Pueri, ne tanta animis assuescite bella,
Neu patriæ validas in viscera vertite vires:
Tuque prior, tu parce, genus qui ducis Olympo;
Projice tela manu, sanguis meus

EN. 6.

The words are figurative: the *dum nunc et nocte premuntur* are evidently expressions which denote the D. of P. and Earl Fitzwilliam, or any other Dukes or Earls, when in opposition, which generally has a tendency to create the *concordes animæ paribus in armis*. This is confirmed by what follows; *si lumina vitæ attigerint*, which can have no other meaning than this; if ever they should make part of the ministry: the *lumina vitæ*, the *auræi simplicis ignis*, the *pabulum* or nutriment of life can be found in no other region. *Pueri* is a term peculiarly adapted to all Ministers. The *tu prior, tu parce*, is not so clear, but I should not refer it to Earl Fitzwilliam: weapons may however be forced from hands which use them inconsiderately. The *bellum acies* and *stragem* are a little prophetic of Ireland; but I trust England will avert it, by that tender address....*Projice tela manu, SANGUIS MEUS!*

Note communicated (in 1795 during the short and imprudent administration of Lord Fitzwilliam in Ireland) by Earl Mansfield, ci-devant Lord Stormont, one of the best-informed and best-read scholars in Europe, in the Translator's opinion....This note is preserved to explain the Emperor's meaning to posterity. (1796.)

^h It is impossible to ascertain the peculiar degradation of this great orator and statesman (for such he is and ever will be esteemed) to which the Emperor alludes: whether to that degradation arising from the honour

Oh had he ever to himself been true,
Nor chang'd the pristine patriot for the new, 220
Discretion had repress'd Burke's headlong ⁱ rage,
And England wanted one immortal page.

Mark disappointed Thurlow's scowling mien;
Happy ⁱⁱ —had Pepper Arden ^k never been;

which the Empress of Russia conferred on him, or from the pension which he enjoys from private benevolence, equally disgraceful to the subscribers and to himself.

Note communicated by George Rose, Esq. M. P. Secretary of the Treasury, from a MS. by the Right Honourable William Pitt, &c. &c. &c. &c.

ⁱ The Emperor, always just, admires Mr. B. yet can see and censure his defects. But as to his eloquence taken upon the whole, to him alone of our English Orators can the following words belong. “ En *ILLE*, qui
“ saxa devolvit et pontem indignatur, et ripas sibi facit; multus et torrens
“ judicem vel nitentem contra fert, cogitque ire qua rapit; hic iram, hic
“ misericordiam inspirat; hic defunctos excitat; apud hunc et Patria
“ ipsa exclamat; hic deos ipsos in congressum prope suum sermonemque
“ deducit.”

Quintil. l. 12. c. 10.

Note communicated by the Right Honourable William Wyndham, M. P. &c. &c.

ⁱⁱ Et fortunatum, si nunquam, &c. &c. Virg. Ecl. 6.

^k The famous contest between Mr. Pitt and the ci-devant Chancellor Thurlow for Pepper Arden, always reminded me of the dispute between Agamemnon and Achilles for the beautiful Briseïs.

Note communicated by Joseph Jekyll, Esq. M. P. and author of many other pretty little Jokes....principally on Mr. Pitt; but Nunquam animam talem dextra hac, &c.

Him shall the wool-sack, him the Chancery mourn,
 And Thurlow, Thurlow, every bench return. 226
 With candid Scott,^l impassion'd, but serene,
 Lo, where appears Macdonald's^m polish'd mien;
 And angry Kenyon, from state-troubles turn'd,ⁿ
 Just, and in all, but graceful learning, learn'd; 230

l Sir John Scott, Attorney General; from whom proceeded whatever is honourable and of good report in principle and practice, and with great ability, at the late State-trials in 1794 (particularly in Mr. Horne Tooke's) which trial, from the conduct of it, I should rather call a legal, judicial, and criminal conversazione round the table at the Old Bailey. When Sir John Scott made his reply to Mr. Tooke's Advocate Mr. Erskine, I could not help observing to my friend who sate next to me; "Cum illa dicendi vitiosa jactatio inter plausores suos detonuit, resurgit *vera virtutis fortior fama.*" Quint. l. 12. c. 9.

Note by the Honourable Mr. Perceval, junior, counsel for the prosecution.

m Sir A. Macdonald, Chief Baron of the Exchequer, late Attorney General.

n A Lord Chief Justice of the King's Bench, who gives himself up to his legal profession and turns from politics, must at all times be a valuable man, and particularly so at present. There are persons who entertain some doubt of the propriety of the opinion anciently delivered of the Orator, or, as we construe the word, the Barrister or Pleader by profession, yet we believe it strictly true with a few rare exceptions. "Multi erant præterea præclari in philosophia et nobiles, a quibus omnibus una pene repelli voce Oratorem A GUBERNACULIS CIVITATUM, ac tantum in judicia et conciunculas, tanquam in aliquod pistrinum, detrudi et compingi videbam." De Oratore, l. 1.

Note communicated by the Right Honourable Edmund Burke and the Right Honourable C. J. Fox.—Lords Thurlow and Loughborough dissent.

And the Bar-pleader, whom mobs call divine,
Known by the symbols of I, ME, and MINE : °
With the boy-candidates for public praise,
The Whitbreads, Cannings, Lambtons, Jenkyns,
Greys,

All, from the promise of whose rising ray 235
England expects a brighter, steadier day.

But last, in regal grandeur once erect
Now in wan splendor and with eyes deject,
HASTINGS, that *great, that injur'd*, dubious name,
The glory of thy India, or *the shame* ; 240
Through truth, through lies, through eloquence,
through pride,

Borne down in Burke's unnavigable tide.
How fades the laurel on that haughty brow
Jove's thunder spar'd ! who made the nations bow,

o The Emperor means *me*, by G....: he effects to insinuate that my eloquence is confined to the bar; and never can have the least effect in the senate. Next to myself however, I think Cicero the best Orator: no man ever spoke so well of himself. I admire that perpetual ornament of his unblushing phraseology, the *Ut ad me revertar*: though his discovery of Catiline's plot and his *PLEADINGS AGAINST THAT CONSPIRACY* are not much to his honour. *Note communicated by the Honourable T. Erskine.*

N. B. Qui *ACTORIS* captat elegantiam, perdit viri boni et gravis auctoritatem.

Quintil, l. 11. c. 3.

Additional note communicated by the sober and steady Counsellors Mansfield and Plumer.

While in his grasp, by fame and honour grac'd, 245
 Britain thy delegated sceptre plac'd.
 State-victim now, deluded while secure,
 Flesh'd for the altar, and for Pitt mature;
 Though vers'd in every wile, he learn'd too late
 That love in ministers is secret hate: 250
 For HIM, thus humbled in Impeachment's weeds,
 To tardy justice England bends and pleads.^p

While thus they pass, my Mandarins should bend,
 And to my throne PITT's palanquin attend;
 Trumpets of Outong-chu ^q his praise unfold, 255
 And steely crescents ^r gleam in semblance bold;

p While these lines were printing (as I should believe) the Lords publicly pronounced the ACQUITTAL OF MR. HASTINGS in the chamber of Parliament, after *a trial of seven years and three months*, on St. George's day, the 23d of April 1795. I shall make no remarks but in the words of Shakespeare:

" ON THESE CHARGES

" CRY, GOD FOR (HASTINGS) ENGLAND AND ST. GEORGE!"

Note communicated (maestoso con brio) by Lord Thurlow.

q " Drummers and Trumpeters march before the Emperor (blowing) " with their trumpets, which are three feet long, and made of a wood " called Outong-chu, and ornamented with rings of gold." Grosier, v. 2. p. 330.

r " Behind these march a hundred soldiers armed with halberts, the " points of which terminate in a crescent; with mace bearers," &c. Grosier, v. 2. p. 331.

With repercussive notes from impulse strong
 Air thunders, rolls the drum, and groans the ^s *Gong*;
 Flambeaux of odorous wood, and lanterns ^t bright
 In Eastern prodigality of light; 260
 The cluster'd radiance of the field above,
 And pictur'd planets ^v in their orders move,
 Seraphic emblems! and in azure car
 Thy Herschel pointing to his Georgian Star.
 For PITT the portals of the south ^x expand, 265
 And on *my* marble ^y HE alone should stand,

^s The Gong is an instrument of a circular form made of brass, which the Chinese strike with a large wooden mallet covered with leather; the sound is heard to a great distance.

^t "Four hundred large lanterns of elegant workmanship next make their appearance, borne by the same number of men; and four hundred flambeaux, made of a kind of wood which burns long, and diffuses a great light." Grosier, as above....N. B. For the account of the famous Feast of Lanterns throughout the empire of China, see Grosier, v. 2. p. 323.

^v "After these twenty-four banners upon which are painted the signs of the Zodiac; and fifty-six other banners, on which are represented different clusters of stars, according to their arrangement in the heavens." Grosier, v. 2. p. 331. *Note by the Duke of Marlborough.*

^x "The southern gate of the palace is never opened but for the Emperor himself." Du Halde Hist. v. 2. p. 24. English ed. 8vo.

Note by Lord Hawkesbury.

^y "There is a causeway paved with white marble, and none but the Emperor may walk in this path." Du Halde, v. 2. p. 26.

While from the mountain of the agate seal ^z
 His titled worth my Jasper should reveal;
 Then, as in natal splendor, should be brought
 The chequer'd vest ^a by learned fingers wrought;
 While with slow-pacing steps in gorgeous rows
 The solemn pomp my sons of science ^b close.
 Their heads aloft my elephants should toss,
 Morton cry, *Morgu*, and Sir Clement, *Boss*; ^c

^z “The patents and imperial acts are all sealed with the Emperor's own seal, which is a *fine Jasper*, near eight inches square and is taken from the mountain *Yn yu Cban*, that is, *the mountain of the agate seal*.” Du Halde, v. 2. p. 19.

^a “The Literati among the Mandarins pay a peculiar honour to a good Governor of a province. They cause a dress to be made for him of small pieces of satin, red, blue, green, yellow, &c. *His birth day* is chosen as the proper time for presenting him with it. He at first refuses it; but at last yields to the intreaties of the Literati. They then make him put on this chequered garment, the different colours of which are supposed to represent all the nations that wear different dresses, and to inform the Mandarin that he is worthy of ruling them all.” Grosier, v. 2. p. 340....N. B. This is a kind of imperial anticipation of that chequered Chancellor's robe with which the Literati of Cambridge will one day invest Mr. Pitt, IF he should continue to be the Minister; IF NOT, those good men will not be at a loss where to discover TRANSCENDENT MERIT.

Note communicated (con furia) by Lord TburLOW.

^b “The grand cavalcade is closed by two thousand Mandarins of Letters.” Gros. v. 4. p. 332.

^c *Morton and Sir Clement*.—I suppose the Emperor means two officers of high ceremony in his palace, whom, out of compliment, he names

The full Tartarian chorus sounding far,
Hail, *minister of peace—but not of war!*

Ah me! too fondly does my fancy dream:
PITT hears not; and would slight the imperial theme,
Though all my wealth Macartney's voice should
speak,
Or learn'd Sir George in Chinese or in Greek, 280
Or CHET-QUA's self, admir'd by beau and belle,
CHET-QUA,^d whom all the world knew passing well;

after the Earl of Morton, Chamberlain to the Queen, and Sir Clement Cottrell, Master of the Ceremonies, of whom he cannot but have heard. As to the words they are to pronounce before Mr. Pitt, Mr. Bell informs us of their meaning; "The Master of the Ceremonies (he says) stood by "and delivered his orders in the Tartar language by pronouncing the "words *Morgu* and *Boss*, the first meaning *to bow*, and the second *to stand*; "two words which I shall not easily forget." Bell's Travels, 8vo. v. 2. p. 9....These emphatic words *Morgu* and *Boss* should be pronounced by the Speaker and Mr. Dundas whenever Mr. Pitt makes his triumphal (I mean his daily) entrance into the House of Commons and at all his levees.

*Note communicated by George Rose, Esq. M. P. Secretary
to the Treasury. (1794.)*

^d Chet-qua was a Chinese who visited England many years ago, and was an intimate friend of Sir William Chambers. He afterwards returned to China. As Sir William's friend seems to have been a pleasant fellow, and as the knight's account of him is very pleasant too, I shall transcribe a part of it. "All the world (says Sir William) knew *Chet-qua*; and how he was born at Quang-Chew-Fu; also how he was bred "a face-maker, and had three wives, two of whom he caressed very much "and the third but seldom, for she was a virago and had large feet. He

Ne'er shall my eyes behold in Tartar gown
The chosen Minister of England's crown.

I hail thy favour'd Island, that can boast, 285
Foster'd by *thee*, those arts which Athens lost:
Apelles in thy Reynolds shall revive,
And in a Bacon great Lysippus live.
Thine too the Poet's care; nor Cowper's strain,^e
Nor Scotland's Doric Minstrel sounds in vain;
But chief that care shall Johnson's virtue prove,
Led by the day-star beaming from above.
A nation's taste to rouse and to refine,
Handel by *thee* was rais'd to strength divine;^f
'The monumental marble breath'd: from high 295
His wond'ring spirit stoop'd, and own'd the harmony.

"dressed well; wore nine whiskers and four long nails, with silk boots and
"callico breeches; equalling therein the prime Macaronis and savoir-
"vivre not only of Quang-chew, but also of Shum-tienfu. He played
"divinely on the bagpipe, and made excellent remarks; was fond of
"smoking, and was then always vastly pleasant and very communica-
"tive." See Sir William Chambers's Discourse annexed to his Disserta-
tion on Oriental Gardening. 2d edit. 1772, page 115.

Note by the Reverend W. Mason.

^e See the note on the first line of the Imperial Epistle.

^f The Emperor alludes to the grand musical performances in Westminster Abbey in commemoration of Handel, in 1784, &c. They are recorded very properly on a tablet on the monument of Handel.

Note by Joab Bates, Esq.

Such the instruction, such the grace, secur'd
 By balanc'd rights, and policy matur'd.
 While I, reclin'd on Camusathkin down,
 Careless forget the labours of my crown; 300
 Or chance some playful Vice-roy's doom deplore,
 Hurl'd by dread Venus ^g to the fated shore.
 For gravest Mandarins, in hours of joy,
Here oft with tittering pleasure-misses toy,
 Charter'd, unquestion'd libertines of love,
 Heirs in expectance of the myrtle grove;
 With them in lunar halls ^h and odorous bow'rs,
 Voluptuous, shun the blaze of sultry hours,

^g The Syphilis rages in China among persons of the highest distinction, as in Europe. The physician and surgeon to Lord Macartney's Embassy relieved many of the Viceroy's and Mandarins from their embarrassments at Peking, Canton, and other places.

Note communicated by Sir George Baker, Bart. Physician to the King.

^h *Myau-Ting*, the *Halls of the Moon*, or beautiful vaulted saloons, the concave of which is ornamented with stars and painted to represent a nocturnal sky; where the Chinese Princes retire with their favourite ladies in the heat of the summer days, "as often as they are disposed to see them and be particular," as Sir William Chambers happily expresses it. Dissertat. as above p. 32.

Note communicated (affettuoso con brio) by Lord William Gordon.

Skill'd with light spells of wantonness to chase
 The murky *Man-chew*ⁱ from the enchanted space.
 For them I frame, whom trifles best may please,
 A smile of softness or a sonnet's ease;
 Not as for THEE, with more than Theban fire,
 Sustain the weight of my imperial lyre.

THEE last I trace with reverence, and survey 315
 The awful wonders of thy various day;
 Thy nation's darling still; though Scotland's star
 Shed brief malignant heat, and scorch'd afar,
 Till proudly rising on the vantage ground
Great Ghatbam stood, and shook the realms around;
 Prophet of future fate! his potent word 321
 Thy people o'er the vast Atlantic heard;
 And as the winds his voice ill-omen'd bore,
 Methought the sceptre sunk—to rise no more.

Close we that scene: for other scenes are near;
 Darkness, and discontent, distrust, and fear, 326
 And brooding policy in novel forms
 Call o'er the deep of empire clouds and storms.
 And wide those storms would rend Britannia's field,
 Should patriot bands the rod of faction wield, 330

i *Man-chew* is the name of the genius of sorrow, among the Chinese.

While law, religion, property they seize,
 And senates tremble at their own decrees.
 Sweeping with *Reformation's* iron sway,
 They crush each hand that scruples to obey,
 From splendor's robe each proud distinction wipe,
 And place a barren bauble in thy gripe. 336

Then mitred fathers, and the ermin'd peer,
 And ancestry, and all to honour dear,
 The fond well-earn'd rewards of ancient worth,
 All spirits disembodied, leave the earth: 340
 These are state-blots which, in their dread intent,
 Will be ras'd out *in their first parliament*.

For each empiric, quacks of state or church,
Now hate all truth, but truths of grand research;
 They round their phrase with studied nothings, call
 Sophistic pomp, and meaner minds appall,
 Then unawares the strong conclusion draw,
 The master of the Prince is master of the Law.

Nor THOU, in fancied strength too safely wise,
 Their base-born dark original despise. 350

Whence draws the Sun dire vapour? whence conspire
 The thund'rous tempest and the lightning's fire?
 From lake, and lazy pool, and weeds obscene,
 (The abode of putrid pestilence unclean,)

The elemental fury from afar 355
 Collects and scatters wide ethereal war,
 Ranging without confine, without control;
 E'en heav'n's own firmament oft seems to roll,
 And from the fated momentaneous shock
 Eternal impress marks the riven rock: 360
 The arch of majesty, the temple's dome,
 The pillar'd hall, the peasant's low-rooft home,
 Alike in undistinguished ruin fall,
 And shapeless desolation equals all.

Through *Europe's* bounds, 'tis her devoted age,
 Fires from within and central thunders rage.^k
 On Gallia's shores I mark the unhallow'd pow'r,
 Her godless regents feel the madd'ning hour,
 Dread architects of ruin and of crime,
 In revolution's permanence sublime, 370
 And cruel nonsense! o'er the astonish'd world
 The flag of dire equality unfurl'd,
 Drizzling with blood of millions streams in air,
 The scroll, *fraternal freedom, death, despair.*

^k This picture of *the state of Europe* was drawn by the Emperor in the year 1794, true and just at that period, and is now finally consigned by his Majesty to posterity.

Note by the Translator in 1796.

They pass: nor Rhine nor Rubicon they know;
 Torrents may roar, or tranquil streams may flow,
 In unappall'd protrusion on they burst,
 All nation's cursing, by all nations curst.
 Lo, Belgium yields to unresisted fate;
Witbin her ministers of terror wait; 380
 Nature with rod petrific smites the land,
 And binds the floods in adamantine band,
 Till Gallia's Chief in right of William sways,
 And freedom once with life-drops bought, obeys.
 See where dismember'd trembling Spain resigns
 Peruvia's radiance, and Potosi's mines. 386
 The pillars of THE ETERNAL CITY bow,
 And the tiara from the Pontiff's brow
 Drops to the dust: no more in Peter's fane
 The Consistorial Brotherhood shall reign, 390
 Yet see; the turban nods by factions torn;
 A length'ning, sad, and sullen sound is borne
 Around Sophia's hallow'd conscious walls,
 Mutt'ring the doom denounc'd: her crescent falls.
 Still view, in western ¹ climes Death's palest horse
 With pestilence and slaughter marks his course, 396

¹ The West Indies.

While dusky tribes, with more than maniac rage
 Rending their brazen bonds, in war engage:
 For France still burns to make with dire intent,
Hell and this world one realm, one continent! 400

Yet once attend, great *Brunswick*; nor in vain
 Hear thy Imperial Brother's closing strain.

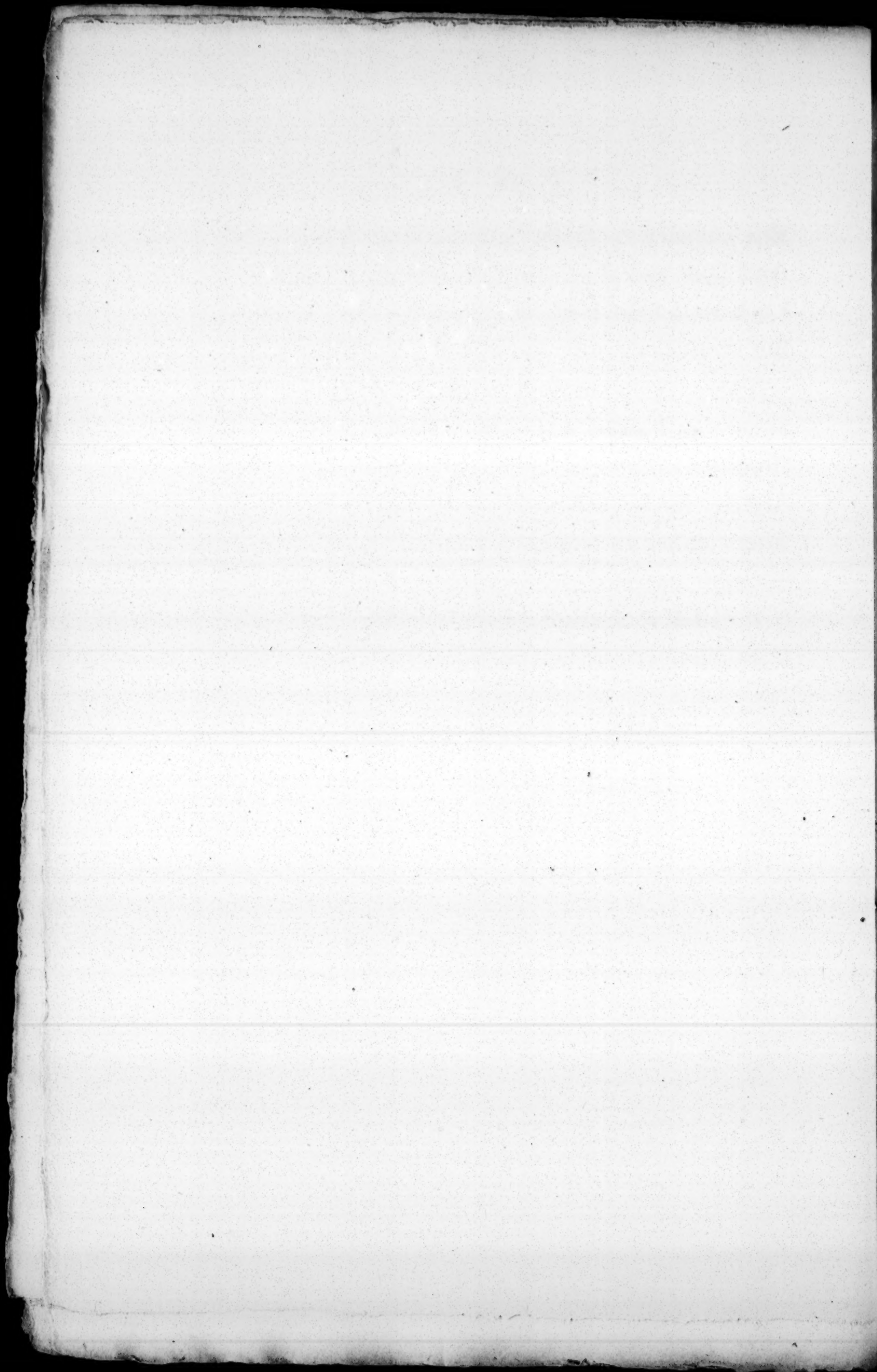
THEE from thy people may no thought divide,
 The Statesman's rashness, or Reformer's pride;
 Reason and her fond visions still distrust; 405
 What, but experience, makes a kingdom just?
 Fix'd on her ancient base let England rest;
 And public danger arm the public breast;
 On British sense depend. On foreign fame 409
 To proud Versailles *the fatal stranger* ^m came,
 New laws, new policy, new truth to tell,
 And by new maxims the vast fabric fell.

Oh, should thy nation slight her just alarms,
 Nor Gallic TRUTHS dread more than Gallic arms,
 Thy diadem must fade; the Tyrian die 415
 Sink in the scarlet of democracy;
 All dignities of brighter times will fail;
 No wisdom o'er the midnight lamp grow pale,

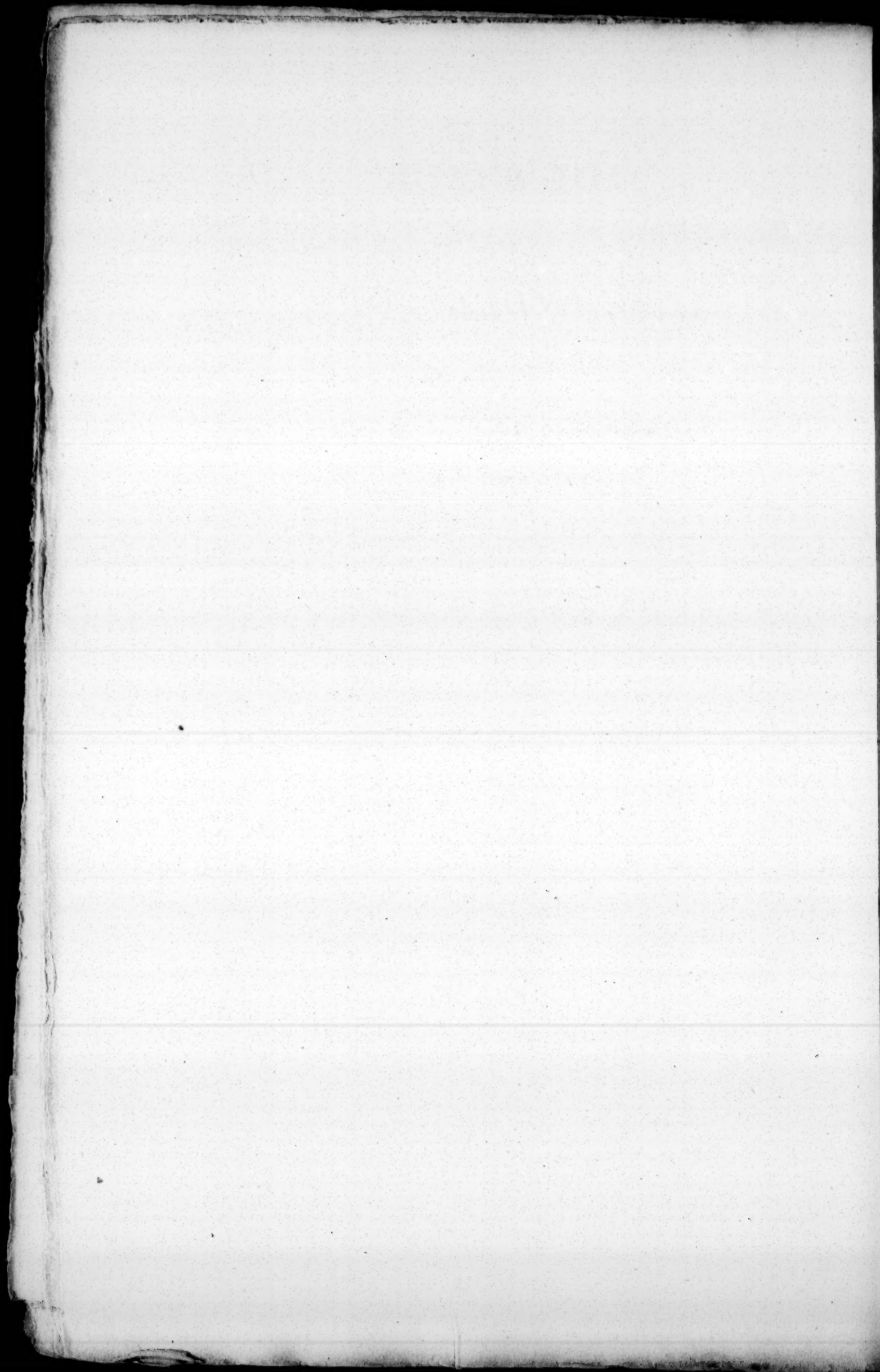
But knowledge, fancy, genius, all retire,
And faint and death-struck learning will expire:
Look round the land, there nothing shall be found
But swords to guard, and ploughs to till the ground.

Though *now* awhile beneath the afflictive rod
SUPERNAL POWER may bid THY Albion nod,
Humbled in due prostration may she bend, 425
And her far-fam'd beneficence extend:
'Then, all her ancient energies erect,
Strength from herself and from her God expect
And on her rocky ramparts bold, alone
Maintain HER laws, and vindicate THY throne. 430.

THE END.



THE SHADE
OF
ALEXANDER POPE,
ON THE
BANKS OF THE THAMES.



THE SHADE
OF
ALEXANDER POPE,

ON THE
BANKS OF THE THAMES.

A SATIRICAL POEM,
WITH NOTES.

OCCASIONED CHIEFLY, BUT NOT WHOLLY, BY THE RESIDENCE OF
HENRY GRATTAN, EX-REPRESENTATIVE IN PARLIAMENT FOR
THE CITY OF DUBLIN, AT TWICKENHAM, IN NOVEMBER, 1798.

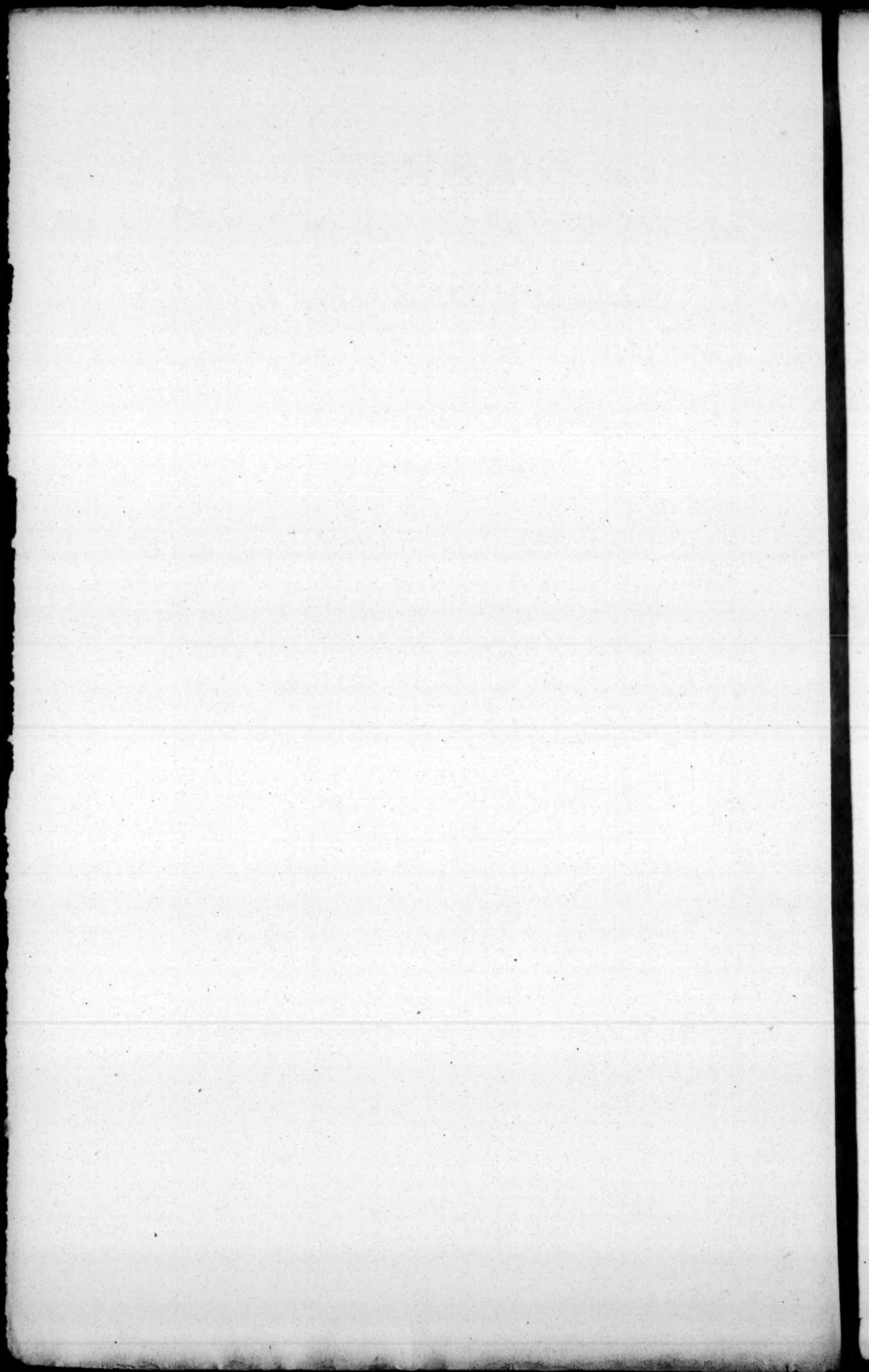
Voce fu per me udita,
Onora te l' altissimo Poeta!
L'Ombra sua torna. Dante Inf. C. 4.

BY THE AUTHOR OF THE PURSUITS OF LITERATURE.

PHILADELPHIA :

PRINTED BY H. MAXWELL, FOR A. DICKINS, BOOKSELLER,
NORTH SECOND STREET, OPPOSITE CHRIST-CHURCH.

.....
1800.



PREFACE.

THIS Poem was chiefly occasioned by the perusal of Doctor Patrick Duigenan's Answer to the Address of Mr. Grattan to his Fellow Citizens of Dublin.^a I considered the Address and the Answer with that attention, earnestness and zeal which the importance of such a cause at this present hour, requires and demands. I considered it in this manner, because whatever affects Ireland,

a See "An Answer to the Address of HENRY GRATTAN, Ex-representative of the City of Dublin in Parliament, to his Fellow Citizens of Dublin, by Patrick Duigenan, L. L. D. a Citizen of Dublin, and "one of the Representatives of the City of Armagh." 3d edit. with Additions. Dublin, printed for Milliken, Grafton-street. 1798. and for J. Wright, Piccadilly, London.

must affect the existence and safety of Great Britain, and of all the dependencies, territories, and possessions annexed to the crown.

I think Dr. Duigenan might have adopted the very words of Cicero against Antony. That orator requested indulgence and attention when he spoke of himself; but as to the enemy of his country, he exclaimed with confidence; "Cum de
"illo loquor, faciam ut attenté audiat." ^b A more masterly, just, and irresistible piece of argument has seldom appeared; and if the eloquence suffers any abatement, it is for the admission of some expressions which might, and should, have been avoided. But a mind intent on great and national matters, urgent in their nature and allowing of no delay, cannot always attend to the minuter elegancies and graces of diction.

In Dr. Duigenan's Answer, there is the vigour, the manliness, the courage, the impetuosity, the indignation, and the thunder of an orator, feeling for the wrongs of his country, and the horrors of rebellion, against a man, whose political conduct

^b Philipp. 2.

and character have ranked him among the domestic enemies of Ireland. Against a man, who appears to have imposed himself upon his credulous country, under the pretence of brilliant talents and rhetorical exertions. Against a man, who boasts that in the hour of distress, *be extorted* from the timid and feeble minister of the day, and from an improvident British Parliament, such *concessions*, as have been since proved to be inconvenient, and sometimes in direct opposition to the essential welfare of Ireland. Against a man, who received the most extravagant and disproportioned rewards for very equivocal services, and who has now ^c fled to England from his own country, from that hue and cry of every loyal subject, which pursued him from the castle, to the shop and to the cottage.

I have nothing to do with Mr. Grattan, but in his public capacity, as his actions, his writings, and his speeches have demonstrated and declared it to the world. He has signed with his own hand all the doctrines, which have been discussed, exposed, and confuted.

In Mr. Grattan's Address we find, as I think, false facts, even of the day, false history, false reasoning, false premises, and false conclusions. There is inanity of sound, and shallowness of argument. We observe the glosses of the sophist, and all the purple patches in the rhetorician's cloak. It is such a tissue of the most unfounded assertions, rebellious doctrine, and treasonable sentiments, as have discovered, and proved to the loyal subjects of Great Britain and Ireland, *who and what Mr. Grattan is*. But I refer to the caustic discussions of Dr. Duigenan, whose answer, I hope, will be read in this country; for it does not concern Ireland alone.

When William Wood and his associates had been confounded by the eloquence and energy of Dean Swift, (a man to whom Mr. Grattan bears not the least resemblance in the powers of his mind,) the Copper Captain of that day continued his calumnies in the newspapers. I think that Mr. Grattan has been so examined, so exposed, so probed to the quick in his political capacity by Dr. Duigenan, that his letters, full of sound and fury in the Dub-

lin and London newspapers, and signifying little, can be considered only as shrieks similar to those of William Wood, in similar agonies. Some of his doctrines, and public conduct, are briefly exposed in this poem; as *such* statesmen should be held up to the public in every point of view, that we may always know who and what they are, and judge them from their own mouth. “Licet omnibus, licet etiam mihi, dignitatem Patriæ tueri: potestas modo veniendi in publicum sit, dicendi periculum non recuso.”^d

I have observed, that this poem was occasioned chiefly, but *not wholly*, by the appearance and residence of Mr. Grattan in the village of Twitnam on the banks of the Thames, the ancient and favourite abode of our great Poet. It is not unnatural to imagine his indignation at such vicinity. No man could have felt greater horror at the scenes of democratic France, the *papal fanatics*, and rebellious disorganizers of Ireland, and the projected, but baffled, plots of the Jacobins in Great Britain, than Mr. Pope.

^d Cicero, Philipp. 1.

To suppose indeed, that the spirits of departed poets are acquainted with the passing scenes of this lower world, is an indulgence which has always been granted. I think no apology for the supposition can be required or expected. But if any person should be so very reasonable, and so very unpoetical as to demand it, I must consign him to the custody of the Governor of Tilbury Fort in the days of Queen Elizabeth, who declared, that no man can see what is not to be seen; or hear, what is not to be heard.^e A sentence indeed of great truth, but which, I fear, would overthrow from their foundation, some of the best poetical fabrics in every language.

It has been declared of SATIRE,^f that “She
 “ alone of all her poetical sisters is unconquera-
 “ ble, never to be silenced, when truly inspired
 “ and animated, (as should seem) from above, for
 “ this very purpose, to oppose (the power and in-
 “ fluence of) dulness, (conceit, democracy, and
 “ wickedness) to her very last breath.” In these
 days, the various objects which offer, or rather

^e Mr. Sheridan's Critic, act 2.

^f Warburton.

force themselves upon our notice, are very numerous, and many of them are considered in this Poem. But no subject whatsoever is introduced, which has not some reference to the welfare, support and stability of these kingdoms, and their constitutional government, in this hour of danger and experiment. There is no subject in it which the great moral and national Poet, who is *supposed* to speak, would not have thought worthy either of his casual notice, or of mature consideration, or of jocular allusion and easy pleasantry, or of his most severe and most powerful Satire. If I have read Mr. Pope's works aright, I think he would, at this hour, have adopted the patriotic words of him, who declared that a Poet was nearly and closely allied to an Orator: "Erigite
 "animos; retinete vestram dignitatem. Manet
 "illa in Republica bonorum consensio; dolor
 "accessit bonis viris, virtus non est imminuta."^g

Upon this consideration, if Satire should exalt herself, and if her language should become bold

^g Fragment. Orationis in Clodium: ap Cicero. Epist. ad Attic. L. 1. E. 16.

and of ancient potency, it is unjust to attribute it to ill-nature or to malignity. It is the deliberate, keen sensation of a mind feeling for the human nature and the human character, for the ruin, the degradation, the confusion, or the disturbance of a well ordered state, and of that morality and principle which can alone uphold it. It must then be regarded, (as a man whose thoughts were deep, and whose views were clear and comprehensive, once expressed himself,) "Not as malice, but indignation and resentment against vice and wickedness. It is one of the common bonds, by which Society is held together; a fellow-feeling, which each individual has in behalf of the whole species, as well as of himself. And it does not appear that this, generally speaking, is at all *too big* among mankind." When the sustaining principles are in danger, we must look and act beyond ourselves. The connexion of the well-disposed must be closer than ever; for safety is in coherence alone, and in the order of the state. It is well expressed by Plato, I think in his *Timæus*.

We should feel all selfishness of spirit subdued by the time. We should cast away the petty interests and low considerations of mere literary prudence, and the contemptible submission to half-measures. We should feel them sinking and giving way, when we acknowledge in common with every man who will reflect deeply, what a debt of gratitude we owe to our ancestors who established our constitution; and how great the duty is of each individual to lend his support to his own country, when publicly attacked, or secretly undermined. Resistance must be bold, determined, and unshrinking, or it is ineffectual; nay, it is worse than no resistance at all. With political knowledge, well or ill understood, is now involved every thing which is valuable and worth preservation. Morality, religion, the laws, literature, our domestic safety, and individual property must perish in the common shipwreck.

In whatever we are at present engaged, the cause is just and righteous. It is a war unsought and unprovoked by our aggressions; a war of self-defence, but extended beyond all powers of our

original conception. I hope and trust we shall still be the instruments of a general preservation, and of the deliverance of Europe from the overbearing, desolating, and unrelenting tyranny of France, by a mighty co-operation and an inflexible league. But above all, the internal peace, the quiet, the safety, the authority of the legal powers, the institutions, the manners, and the laws, within the precincts of our own island, are the most immediate and dearest objects of all our labours, our expences, our arms, and our trophies; worthy of unremitted vigilance, and of united vigour.

Upon the general issue; upon the great united contest; upon the powers of the North, and the strength of the east; on the isles and the continents of Europe, and of Asia; on the shores of the Mediterranean; through the Indian and Atlantic waves; on the states of America and the invaded deserts of Africa, the cause ONE AND THE SAME is now to be maintained, or lost forever. There is a voice, (it was the voice of an imperial Poet, the friend of the minister of his day,) which

may be *now* heard with effect by every nation,
but by none with more peculiar emphasis and propriety than by Great Britain and Ireland,

Credite nunc omnes, quas dira Britannia, Gentes,
Quas *Ister*, quas *Rbenus* alit!.....
 Uno tot prælia vincite Bello;
Romanum reparate decus, molemque labantis
Imperii fulcite humeris: Hic omnia Campus
Vindicat; HÆC MUNDO PACEM VICTORIA SANCIT!

November, 1798.

THE SHADE
OF
ALEXANDER POPE,
ON THE
BANKS OF THE THAMES.^a

“ WHAT accents, murmur’d o’er this hallow’d
tomb,
Break my repose, deep-sounding through the gloom?
Would mortal strains immortal spirits reach?
Or earthly wisdom truth cœlestial teach?
Ah! ’tis no holy calm that breathes around,
Some warning voice invites to yonder ground,
Where once with impulse bold, and manly fire,
I rous’d to notes of war my patriot lyre;

^a Occasioned chiefly, but not wholly, by the residence of HENRY GRATTAN (Ex-Representative in Parliament for the City of Dublin,) at Twitnam; November, 1798.

While Thames with every gale, or bland or strong,
Sigh'd through my grotto, and diffus'd my song. 10

Whence bursts that voice indignant to my ear?
To Britain ever faithful, ever dear,
E'en *now* my long-lov'd, grateful country's cause,
Her fam'd pre-eminence, her state, her laws,
Can touch my temper of ethereal mould,
Free as great Dryden, and as Milton, bold.
Sadly the scene I view, how chang'd, how lost!
The statesman's refuge once, and poet's boast;
I hear the raven's hoarse funereal cry,
Since all, whom Ireland spares, to *Twitnam*^a fly. 20

The polish'd Nestor of the classic shore,
Mendip,^b *my* green domain can guard no more;
Lo, Cambridge^c droops, who once with tuneful
tongue

The gifts of science, and her wand'rings sung;

a Mr. Pope generally spelt the word in this manner.

b The Right Honourable Welbore Ellis, Baron Mendip, the present possessor of Mr. Pope's villa at Twitnam.

c Richard Owen Cambridge, Esq. a distinguished veteran in literature and the polite arts. His poem entitled "*The Scribleriad*" is a work of great fancy, just composition, and poetical elegance; but above all, of mature judgment conspicuous throughout. It should be read as well for instruction, as amusement. The preface is entitled to much attention.

With Him, Whom Themis and the Muses court,
 The learned Warden of the *tatter'd* Fort:^d
 For their best task *my* Sylphs are all unfit,
 While more than Gnomes along the meadows flit,
 No more my fabled phantoms haunt the plains,
 Where Moloch *now*, in right of Umbriel, reigns; 30
 His bands from their Hibernian Tophet pass,
 And clash the cymbal's visionary brass;
 Or round my groves, sublime on murky wing,
 Spells of revolt and revolution fling;
 And as they glide, unhallow'd vapours shed
 On that false Fugitive's inglorious head.

Whence, and what art thou, *Grattan?* has the shock,
 And terror low'ring o'er the sable rock,
 Hurl'd thee astounded with tumultuous fears,
 From Ireland's mutter'd curse, from Ireland's tears?
 For thee no vistas ope, no friendly glade, 41
 No muse invites thee to *my* sacred shade;
 No airs of peace from heav'n thy presence greet;
 Blasts from Avernus, in response meet,

d George Hardinge, Esq. a man of genius and eloquence, M. P. one of the Welsh Judges. He is the present possessor of the villa, called "*Ragman's Castle*" at Twitnam, on the banks of the Thames.

Hoarse through the leafless branches howl around,
And birds of night return the obscener sound.

From thee, whate'er thy fame, I spurn all praise;
My lyre ne'er answer'd to Rebellion's lays:
With other lore my purer groves resound,
With other wreaths these temples once were bound;
Nor shall my green sepulchral laurel stand 51
By Gallic mercy, and a Marian hand.

Hence, and thy baffled Gallic jargon try
On coward slaves in abject tyranny;
Know, thy *twice-conquer'd*^d Britons still advance;
No chains from Pitt they fear, or humbled France;
From their best source each mingled blessing draw,
Content with freedom, property, and law;
Secure they own their monarch's rightful rod,
His friend, the people; his Creator, God.^e 60

Hear then *thy* doctrines, and *thy* patriot love:
"Kings are but satellites;^{ee} the people, Jove;

d "The English have been conquer'd first, by the Minister, and
" afterwards, by the French." Henry Grattan's Address to his Fellow-
Citizens of Dublin, p. 37.

e "In the people it would only be rebellion against their creature
" (the King;) in the other (i. e. in the King) it would be rebellion against
" his creator, the people." Grattan. p. 12.

“ Priest-craft a falling cause, ^f from folly sprung,
 “ When Saturn reign’d, or when the Pope was young;
 “ Religion boasts no more a royal rule, ^g
 “ Or great Mathësis an imperial school.
 “ Self-legislation ^{gg} to the mob restore; ^h
 “ This is reform; corruption is no more;

ee “ Kings are but satellites; and your freedom is the luminary
 “ which has called them to the skies,” Grattan. p. 40. This I suppose, is
 a beautiful rhetorical expression alluding to the murder of Louis the Six-
 teenth, or the modern democratic mode of “ calling kings to the skies.”

f “ Priest-craft is a falling cause, and a superannuated folly.” Grat-
 tan. p. 22.—If *priest-craft* means the juggling or deceit of priests, I hope
 it is falling, and will fall forever. But I think, no man of sober enquiry
 and of a cultivated understanding, who admits the truth of Christianity,
 can ever apply with sense, honesty or justice, the term Priest-craft, to
 such an Establishment of it, as the Church of England, dependant as it
 is, on the general law of the land for its support, rights, and constitution.
 I am here speaking only of the modes of religious worship as they affect
 civil society, between which there is an important relation, and a close
 connection...Mr. Grattan’s “ popular and energetic *Romanists*,” could
 tell him what *Priest-craft* is.

g “ We know of no royal rule for religion or mathematics.” Grat-
 tan. p. 21. I only notice this, to mark the folly of the rhetorician in its
 application.

gg One peculiar feature of Mr. Grattan’s inconsistency (now a
 favourite term) is this: In his Address to the Citizens of Dublin, he
 recommends and enforces self-legislation, absolute and unqualified, to
 Ireland; and in his speech on Mr. Fox’s motion in the British House of
 Commons, he asserted and maintained the propriety (and consequently
 the legality) of Appeals from the Parliament of Ireland to the British
 House of Commons.

“ *Reason* commands; go, fix *ber* limit strong,
 “ Monarchs are bound, but councils never wrong.
 “ What *Rights*, by thee proclaim’d, are equalⁱ shewn?
 “ Hussey’s^k to freedom, *Brunswick’s* to the crown.

h “ What method remains to limit the monarchy of these kingdoms, Great Britain and Ireland, (it has now no limits) but by Reforming Parliament (i. e. the House of Commons?) What method to prevent a Revolution, but a Reformation?” (i. e. of the House of Commons) What is the reformation of Parliament? (i. e. of the H. of C.) but the restoration *to the people* of self-legislation?....Without which there is no liberty, as without reform, no self-legislation. So *we reasoned!!!*” Grattan. p. 40. In a preceding part of his Address, Mr Grattan says, “ It is the object of the Reform, that Parliament (i. e. the House of Commons) should continue in contact with the people always, and with the Minister never, except the people should be in contact with him. Grattan, p. 28. The beautiful ambiguity, equivocation, or rather the absolute nonsense, of the word Contact suits such an understanding as that of the Ex-Representative of the City of Dublin. “Tantamne rem tam negligenter, tam indisertè, tam impudenter?” Perhaps Mr. Grattan may be of the same opinion with a seditious scribbler, one M’Cormic, concerning the many headed monster, *the Irish Dragon*, “whose teeth (as M’Cormic tells us) are sown, and must ere long spring up in hosts of armed Patriots, not with frantic rage to point their spears at each others breasts, but to fertilize the soil, and renovate the proverbial verdure of their country, *by the blood* of cruel oppressors.”*---N. B. In the rural æconomics of Democracy, Blood is always the manure.

i “ The Catholics have, in truth and reason, as good a right to Liberty as his Majesty has to the Crown!” Grattan, p. 21. Such is the sport of a rhetorician with the term Liberty.

* See a large pamphlet in 4to. published in 1798, which M’Cormic calls, “The Life of Burke,” p. 231.

" Britain no commerce spreads rom pole to pole,
 " Oppress'd, without an empire to console;¹
 " For her no ports expand beneath the line,
 " No friendly flags in Arctic splendors join;
 " Since Ocean's self republican^m is grown,
 " She holds, like Delos, but a floating throne.
 " No wisdom in finance, no patriot scheme,
 " No modern care in borrowing to redeem,ⁿ 80
 " No Constitution *for a cover*^o left,
 " Of rights, of liberty, of laws bereft.
 " State-quacks still hold thy prophylactics good,
 " To starve the spirit,^p they remove the food."

k Hussey the Roman-Catholic, democratic, and seditious, titular Bishop of Waterford. See his Pastoral Letter, &c. &c.

Pastorale canit signum! cornuque recurvo
Tartaream intendit vocem.

l "The project....to put France at the head of Europe instead of Great Britain, while her people crouch under a weight of debt and taxes, without an Empire to console, or a constitution to cover them." Grattan. ib. 38.

m "We saw that these Islands. Great Britain and Ireland, were "now two kingdoms in *a Republican Ocean*," &c. Grattan. p. 39.

n If Mr. Pitt's principle of Redemption in all loans had been originally adopted at the commencement of the Funding System, the National Debt would have been but small even at this period.

o See above; Note l.

Divine Machaon! should thy views extend,
Baker ^q must bow, and learned Milman ^r bend.

Hence then, and trace the Rhine's polluted flood,
The ruffian plunder, and the price of blood:
Mark the mild guardians of the Gallic land!
Justice, the lion's portion in her hand; 90
Mercy, in tears o'er fallen sparrows shed,
Beneath her feet the murder'd Monarch's head;
Philanthropy, that fain would fold the globe
With arms fraternal in a tyrant's robe.
See Directorial Chanceries elate
Stamp their diplomas for each neutral state;
Licentiate Kings in humbled order stand,
Till Rewbell nods, to sweep them from the land.

With horror now my purer fancy paints
Iërne's clans, and democratic saints; ^t 100

p "It appeared to us, that the best way of starving that spirit, was
"to remove the food." Grattan, p. 16.

q Sir George Baker, Bart. Physician to the King, of high profes-
sional character and learned accomplishments.

r Francis Milman, M. D. a Physician in London, of great skill
and eminence, and extensive practice; a gentleman of classical erudition,
polite manners, and of a well-cultivated understanding.

t "The popular and energetic Romanists, the United Irishmen."

Grattan.

Relicks and rags on Gallic standards fly,
And the *green* rabble of the papal sky.^{tt}
Oh if Helvetia yet thy soul alarms,
Who mourns her late resolve, and tardy arms;
Pause o'er the fragments of that vengeful storm,
Lo, Rocks, and Ruins, *Rhetors*, and Reform!
Then if one honest pang should rend thy breast,
Look *homeward*—and let Conscience tell the rest.

Hence to the field with Treason's victims strewn;
Reap the dread harvest which *thy* hand has sown:
The robe Prætorian, ^u and the learned gown, 111
Th' insulted Senate and the loyal town,
(Each smuggled honour from thy temples torn,)
Brand thee alike with epidemic scorn,
Now loyal flames extend from sire to son;
Cornwallis ^w shall complete, what *Clare* begun;

tt See at large Dr. Duigenan's masterly and irrefragable arguments on the subject of the Roman Catholic religion and principles, in his answer to Mr. Grattan's Address. P. 41. to 45. and p. 123 to 141.

u The Freedom of the City of Dublin, &c. &c. has been taken from Mr. Grattan by the vote of the Citizens, Freemen, &c. and his picture removed from the College.

w MARQUIS CORNWALLIS, Lieutenant Governor, &c. &c. of Ireland. 1798. I cannot better characterise this great and good man, when

The storm, by awful justice taught to roll,
 With Patrick's^x lightning shoot thro' Grattan's soul;
 One heart, one hand unite each sister realm,
 Direct the force and guide *one common helm*. 120
 Hence, nor presume with hateful steps to rove
 By 'Twitnam's shore, or Windsor's royal grove.
 Go rather, and thy wayward measures fill,
 "Where *the young Wantons* sport on Anne's hill;"^z
 Blue-bells and red-caps on each bush shall blow,
 While Erskine prattles, and while Seine shall flow.

the tenor of his virtuous and honourable life, and of his public conduct military and civil, is impartially considered, than in the following lines,

"Non qui præcipiti traheret simul omnia casu;
 "Sed qui maturo vel læta, vel aspera, rerum
 "Consilio momenta regens, nec tristibus impar,
 "Nec pro successu nimius, *spatiumque morandi*,
 "Vincendique modum mutatis nosset habenis."

x See the Answer of Dr. Patrick Duigenan to Mr. Grattan's Address.
 ---I refer to what is said in the Preface to this Poem.

z "Or where ye, Muses, sport on Cooper's Hill;
 "On Cooper's Hill eternal wreaths shall grow,
 "While lasts the mountain, and while Thames shall flow."

Pope's Windsor Forest.

N. B. St. Anne's Hill is the seat of the Honourable Charles James Fox.

See there the midnight solemn tapers shine,
 (So Gilray's ^a patriot pencil rais'd the shrine;)
 While choral dæmons, from the gulph beneath,
 Marseilles' dire notes in hoarser accents breathe,
 Tartarian anthems! mix'd with sullen moans 131
 Of bleeding martyrs, and rebellious groans.
 Mark well the couch, whence Charles from slumber starts

At heads, which Treason join'd, and Justice parts;
 Blood-bolter'd Hamilton ^b for vengeance calls,
 Vengeance re-echoes from the Castle walls.
 Then view the scene where Charles with senates tir'd,
 Stung with contempt, with Gallic phrenzy fir'd,
 Shunn'd by the Nobles, by the Commons spurn'd,
 While with infuriate thought his bosom burn'd, 140
 In treason-taverns bold, address'd the ring,
 Bow'd to *his Sovereign*, ^c and forgot his King.

a James Gilray; the political Hogarth of the present day. His pencil has been, and continues to be, of essential service in the public cause of Great Britain and Ireland. In some of the higher efforts of his genius, such as, "The Sun of the Constitution,....The Homage of Levia-
 " than---The Shrine of St. Anne's Hill," and others which might be named, it is justice to say, that the design, skill, execution, and intention deserve the highest praise. *Multæ Veneris, cum pondere et arte.*

b The Reverend and unfortunate Dr. Hamilton, one of the first victims of the Irish Rebellion.

But soft! prepare unwelcome truth to hear;
 That Botanist^{cc} may whisper in your ear,
 Few plants will bear the test of English ground,
 It proves the *race* corrupt, the root unsound:
 And GRATTAN, mark'd forever, shall retain
 Hibernian forehead, and Hibernian brain.

Time was, when statesmen, high in fame and place,
 With proud distinction *my* retreat would grace; 150
 Would court my friendship, soothe my aching head,
 By study soften'd and "with books well-bred;"
 Fond to unbend, they sought familiar ease;
 I never flatter'd yet could always please.
 Then oft with ministers would *Genius* walk:
 Oxford and St. John lov'd with Swift to talk;
 Dorset with Prior, and with Queensb'ry, Gay,
 And Halifax with Congreve charm'd the day;
 The Muse her Addison to Somers join'd,
 The noblest statesman to the purest^d mind. 160

c Le Peuple Souverain! as the French Jacobin tyrants term it, and, "The Sovereignty of the People," as the English Jacobins echo it. I am astonished that such nonsensical democratic babble can be endured any longer, even at a tavern, from Mr. Barrister Erskine.

cc Mr. Fox, the Linnæus of St. Anne's Hill.

But in these dark, forlorn, distracted days,
 Though D'Arcy smil'd, and foster'd Mason's lays,
 Few friends are found for poetry and wit,
 From North well-natur'd to imperial Pitt.
 Yet when his country's deep-felt interest calls,
 Himself shall plant the standard on the walls;
Duty ^{ee} shall urge, what talents vainly claim
 By native lustre, and untitled name.

But oh, what scenes, what varied wonders press,
 What visionary forms my fancy bless! 170
 Now fears deject, now blessings round me smile,
 The follies and the glories of the Isle.

Supplies are prompt for Pitt's directing hand;
 Pactolus rolls through all the wealthy land;

d Mr. Pope is here supposed to speak of Mr. Addison without remembrance of their jealousies and disagreements; and as Mr. Addison deserved of mankind.

" Their tears, their little triumphs o'er,

" Their *human passions* now no more,

" Save Charity, that glows beyond the tomb." Gray.

ee From some late attentions, which have done the Minister honour; and even from the dedication of Mr. Maurice's Second Volume of the History of Hindostan to Mr. Pitt, I am inclined to express the wish of the Poet:

Hinc priscæ redeant artes; felicibus inde
 Ingeniis pandatur iter; despectaque Musæ
 Colla levent!

But still with Tully's speech his wisdom hold,
 He never said *Economy is cold*; ^f
 No, 'tis the life-blood, feeding all the state,
 The source of all that's safe, and all that's great;
 Hence palaces for Bankrupt-Bankers rise, ^g
 And monarchs wonder with enquiring eyes. 180

A voice exclaims, in dread financial search,
 " *Commute the Tytbes.* " and, lo, a falling Church!
 On Sabbath's violated ^{gg} eve I see
 Th' unhallow'd combat, by the murderer's tree:
 Reflect, State-Suicides, while Empires nod,
 None serve their country, who forget their God.

By Scott unmov'd, behold Ambrosia * stand;
 And Lewis braves the justice of the land:

f An expression of Mr. Pitt in the H. of C. in November, 1798, imprudent, however qualified. " *Magnum Vectigal est Parsimonia,* " were the words of Cicero. The want of economy, (I know what I advance) is the chief and prominent defect of Mr. Pitt's administration. With what ease might it be remedied!

g Some abuses of this kind should be looked into: what is granted liberally, should be expended wisely.

gg Excidat illa dies ævo, ne postera credant
 Sæcula! nos certè taceamus.—

* Ambrosio, or The Monk, a Romance, by M. Lewis, Esq. M. P.
 —See Remarks upon it in the Preface to the Fourth Dialogue of the Pursuits of Literature.

Avonius sneaks, his daily progress known,
 A rustic hermit peering o'er the town; 190
 Carlisle is lost with Gillies in surprise,
 As Lysias ^{gg} charms soft Jersey's classic eyes;
 Knight ^h half-recants; the luscious Darwin sings;
 And Baby Rhymer flaps his flimsy wings;
 While He, whose lightest works might soothe the
 land,

Like the dull ostrich, drops them in the sand.

Through air, fire, earth, how unconfin'd we range,
 What veil has Nature? and what works are strange?
 All mark each varied mode of heat and light,
 From the spare Rumford to the pallid Knight; 200
 Though Watson's aid in vain his Chemia calls,
 The modest * Hatchett no fatigue appalls;
 The elements contract; the watter ^{hh} flies:
 Balloons ascend; gas quickens; spirit dies.

gg An Athenian Orator, whose works attracted Lady Jersey's attention through the medium of Dr. Gillies's translation. The Oration on Eratosthenes is rather singular.

h See the Preface to the Second Volume of the Ionian Antiquities published by the Dilettanti Society.

* Charles Hatchett, Esq. F. R. S. a gentleman of ingenuity, and of liberal, intense application to the study of Chemistry. The R. S. presented him with their medal for his chemical researches in 1798. Much may be expected from the ability and patient labours of this gentleman.

Trace all the *rural* whims, that spout and spread
 In branches intricate through Sinclair's head,
 Who ships, in ploughs ; in oxen, tritons sees ;
 The waves, in furrows ; and in masts, the trees. ⁱ
 Behold from Brobdignag that wondrous Fleet,
 With Stanhope's ⁱⁱ keels of thrice three hundred
 feet! 210

Be ships, or politics, great Earl, thy theme,
 Oh, first prepare the navigable stream.

The healing Art, to maxims seldom true,
 Changes with ease old fancies for the new :
 See Jenner ⁱⁱⁱ there, the laurel ^k on his brow,
 Leads up Sabrina's Commutation-Cow ! ^l

hh Alluding to the experiments of the learned and very ingenious Mr. Cavendish on Water, and its constituent principles.

i In allusion to Sir John Sinclair's novel ideas on marine subjects, delivered in the House of Commons some time in November, 1798.

ii The present Earl Stanhope is one of the first experimental Naval projectors in England. He will possibly recollect the proposition he made to an eminent Ship-builder.

iii I allude to the present important controversy in the medical world. See the Inquiries by the Doctors Jenner and Pearson, "into the causes and effects of the Variolæ Vaccinæ, or Cow-Pox, principally with a view to supersede and extinguish the Small Pox." London, 1798.—The evidence appears as yet to be wholly negative; but it is not my intention to examine all the cases and writings, "*Vaccinus quæcumque receipt Apollo.*" Dr. Pearson's Treatise is inscribed to Sir George Baker, Bart.

Pasiphæ^m smiles at Syphilitic stains;
But Homeⁿ sheds brazen tears, and Earleⁿ com-
plains.

Mark now, where bold, with fronts metallic shine
William and *Mary*^o on one common coin: 220

which entitles the subject to the consideration of the Faculty. (November, 1798.)

k This appears from the sublime and poetical words of the ingenious Dr. Pearson; "I would not pluck a sprig of *laurel* from THE WREATH " *which decorates the brow* of Dr. JENNER!" Enquiry on the Cow-pox. p. 3. But still---Et *Vitulâ* tu dignus et Hic.

l Dr. Jenner is a Physician in *Gloucestershire*, and I very naturally suppose that *Sabrina*, the tutelar nymph of the Severn, pointed out to him the fair object of his discovery.

m Hic crudelis amor Tauri, *suppostaque furto*
Pasipbæ, mixtumque genus. Æn. 6.

It is impossible to say, how far the *Commutation System* may be carried in this country. It first began with a little *Tea*, which the celebrated DOCTOR WILLIAM PITT, (a Practitioner of great and extensive reputation, who settled in London about the year 1784, and still continues to give advice to the public in Downing-street,) recommended to his Patients as a cheap medicine in lieu of *light*, *air*, and some other non-naturals. The physicians are now beginning to pay their addresses to the Cow; and the Clergy are afraid that some State-Doctors may offer the same gallant attention to the calves, pigs, and lambs, merely by way of change. But if the medical commutation-act is to extend to other diseases, I fear that it will be easier for Sir George Baker, Bart. to appease the classical Manes of Fracastorius, than to console some of the medical profession on the extinction of the Nymph Syphilis. (Nov. 1798.)

n Everard Home and James Earle, Esqrs. two Surgeons of eminence in London.

Full freedom to the genial bed restore,

o WILLIAM GODWIN and MARY WOOLSTONCRAFT GODWIN.— I refer the reader to the Notes in the third and fourth Dialogues of the Pursuits of Literature for the exposition and exposure of Philosopher *William*. At present it is curious to compare the living works of Mr. Godwin, with the posthumous writings of the frail fair one ; and above all with *the Philosopher's* unblushing account of his own Wife's* amours, life and conduct. “ Ego te ceventem, Sexte, verebor?” Mr. Godwin has fully explained and exemplified what he calls “the most odious of “ monopolies,” Marriage ; and has published all his philosophical transactions with Mary, previous to his monopolizing her. When Mrs. Belamy's and Mrs. Baddeley's Memoirs were printed, we knew what we were to expect. But when a philosopher, a reformer of states, a guide in fine writing, belles lettres, morality, and legislation, like Mr. Godwin, publishes *such* Memoirs of *his own Wife*, what must we say? *Sic liceat tumulto scripsisse*, CATONIS MARCIA?

I have been informed, that previous to the important, or as he thinks, unimportant nuptial *contract*, Philosopher Godwin consulted a descendant of Trouillogan in Rabelais, who states in two chapters. (a) “ How the “ Philosopher Trouillogan *banded the difficulty of marriage* ; together “ with the answers of that great Ephectic and Pyrrhonian Philosopher “ on that subject.” A very short specimen of the doubtful doubts, as *banded* by Panurge and that great man, may not be unpleasant or inapplicable.

“ Panurge.—Should I marry ?

Philosopher Trouillogan—There is some likelihood.

Panurge.—But if I do not marry ?

Philosopher.—*I see in that no inconvenience.*

Panurge.—You do not ?

Philosopher.—None truly ; *if* my eyes deceive me not.

* See “ Memoirs of Mary Woolstoncraft Godwin, by William Godwin.”

(a) Rabelais Book 3, Ch. 35 and 36.

And prove whate'er Vanini^p prov'd before.

Panurge.—Yea ; but I reckon *more than five hundred inconveniences*.

Philosopher....Reckon them, &c. &c.

Panurge....Well then ; *if* I marry, I shall be a Cuckold.

Philosopher....*One would say so*.

Panurge....But are *you* married, Philosopher Trouillogan, or are you not ?

Philosopher....Neither the one, or the other ; and yet *both together*, &c. &c. &c.

At the conclusion of this Nuptial Dialogue, in which Panurge, with all the keenness of his dialectics, pushed the philosopher home, and probed him to the quick, the great Gargantua, who had heard the whole disputation most patiently from the beginning to the end, non sine stupore, suddenly rose and exclaimed, “ Praised be heaven ! but above all for bringing the world to *that height of refinedness*, beyond what it was when I was first acquainted with it ; that now the most learned and prudent philosophers are *not ashamed* to be seen entering the porches of the schools of the Pyrrhonian, Aporrhetic, Sceptic, and Ephectic Sects ! It will be henceforth found an easier enterprize to take lions by the necks, oxen by the horns, or goats by the beard, than to entrap *such* philosophers in their words !” By which it appears, that the great Gargantua made no allusion, by anticipation, to philosopher Godwin, who certainly may be *entrapped* with great ease in *his words*, at least in such as he has thought proper to print. But as Panurge said, “ Parlons sans disjunctives.”

It is however certain, that many parts of this Dialogue must have administered great comfort to Mr. Godwin. But before I can persuade the reader to peruse the Memoirs of *Mary* by her own husband, and all *Mary's* own posthumous writings revised, and perhaps a little *improved*, by *Mary's* husband, on justice, marriage, rights, wrongs, and so on, to the end of the chapters by “ *He and She*,” the gentleman and the lady, the *two parties* in the contract ; the philosopher and philosophess, the citizen and the citizette, recourse must be had to abler arguments than any which I can produce. I must request him to study the chapter in which it is shewn, “ *How Pantagruel persuaded Panurge to take counsel*

Fierce passion's slave, she veer'd with every gust,

"of a fool." Perhaps the philosopher may here say with Panurge, "Je mettray *mes lunettes* à cette oreille gauche, pour vous voir plus clair."

I still think, that these memoirs and posthumous works of Mary Woolstoncraft Godwin should be earnestly recommended to every father and mother, to every guardian and every mistress of a boarding school throughout the kingdom of Great Britain, as "A convenient Manuel of speculative debauchery, with the most select arguments for reducing it into practice;" for the amusement, initiation, and instruction of young ladies from sixteen to twenty-five* years of age, who wish to figure in life, and afterwards in Doctors Commons and the King's Bench; or ultimately in the notorious receptacles of *patrician* prostitution. This is the end of the new school, certain, inevitable, irreversible.

The force of ridicule indeed on this subject can hardly be exhausted upon *the manner* in which these philosophers treat it seriously. The words of Shakspeare press upon the mind;

"I have a speech of fire, that fain would blaze,

"But that *their folly* drowns it."

Yet still the consequences are too fatal, and so extensive in their iniquity, that we must also strive to repress them by reasoning, and by every method which learning and reflection can supply or suggest. It is one nefarious system of philosophic *foolery*, which some persons suffer themselves to play with too long, till by flowery language, or rather by ridiculous terms, they are at last betrayed into a forgetfulness of original sound principles, and of sober sense. They read, till they persuade themselves, that they can see "the *tear* of affection (like Mr. Godwin's) "*crystallized* by the power of *genius*, and converted into a permanent literary brilliant"!!! (a) But by this nonsense, by this *foolery*, by this substitution of words, aided by the general corruption of morals throughout Europe, the great revolutionary terrors have been brought into action.

* The Annals of Doctors Commons extend the term.

(a) In *such* language has public criticism been delivered to the world in one of the Reviews, on Mr. Godwin's Memoirs of his Wife.

Love, Rights, and Wrongs, Philosophy, and Lust:

Surely parents and guardians should, with the most affectionate earnestness, for the sake of their country, of themselves, of their dearest hopes, and of every institution divine or human, warn and caution young female readers against such writings as Mrs. Woolstoncraft Godwin's; if they perceive an inclination in them to peruse her works. I hate literary prohibitions in such a case, which are generally ineffectual; but gentle admonition will always have some force on young minds and ingenuous tempers. Their instructors should inform them that such opinions and doctrines are founded upon the contempt and rejection of that system, which has alone given comfort and dignity to women in the social state, and placed them in honour, confidence, and security.

The Christian code speaks to them of no species of subjection to men, as to masters; but it teaches them to look for support, affection, and comfort from men, as fathers, brothers, and husbands. Is it any wonder that the Creator should best understand the specific distinctions, and relations of his creatures? Whatever is consistent with the delicacy of their frame, the care of their minds, the cultivation of their talents, and the superintendence of their family and children, is offered and enjoyed freely and fully by women of this Christian kingdom. These philosophers of either sex, make marriage the object of their most peculiar ridicule, and then refine it into prostitution.

What can women expect to learn from such writings? To approach them, is to tread, perhaps without design, and generally with original rectitude, in the vestibule of the Corinthian temple of seduction and adultery. To no other altars can they be conducted by such a Priestess as Mrs. Woolstoncraft Godwin. But they should be reminded, that in the gloomy back-ground they may plainly discern the cavern of suicide.

It is unpleasant to criticize, even in the gentlest manner, the works of the female pen. We have ladies of ingenuity, learning, and of every varied excellence; I would name Mrs. Carter, and Mrs. Hannah More, in the most eminent sense. The genius of the authoress of the *Elegy on Captain Cook*, the poetry of Mrs. Charlotte Smith, and the sombrous fancy and high-wrought imagery of Mrs Radcliffe, cannot be mentioned

But some more wise, in metaphysic air,

without admiration. But when female writers *forget the character* and delicacy of their sex; when they take the trumpet of democracy, and let loose the spirit of gross licentiousness, moral and political, in contempt of those laws, which are their best shield, and of that religion, which has invariably befriended and protected them; the duty which is owing to the defence of our country, and of all female virtue, comfort and happiness, calls for strong animadversion. When their softness is laid aside, when they appear as the *Minervas* (*a*) of the modern illuminated systems, and the *Bellonas* of France, (*b*) in such cases men must be excused, if they would avoid destruction even from their writings.

Young female readers often find in Mrs. Godwin's treatises a lively fancy, a specious reasoning, a bold spirit, and flights of ideas to which they have been unaccustomed. The possession and the exertion of these ideas they sometimes, in a fatal moment, conceive to be actual liberty, and effectual freedom from restraint, and the enthrallment of prejudice. They drink deep and are intoxicated with words and fancies, till they are tempted beyond their strength, and become *incapable of their own distress*. Their weedy trophies of liberty philosophy, and emancipation, fall into the stream together with themselves, their innocence, their comfort, their dignity, and their happiness, to rise no more. (Nov. 1798.)

p Vanini, the celebrated atheist, who wished he had been born out of wedlock. "Utinam extra legitimum torum, procreatus, fuisset, &c." Such is the blasphemous, idle rant on the subject in his treatise, "De Admirandis Naturæ Secretis."

q I shall take my leave of Mr. Godwin (for I have no present intention to examine any more of his works specifically) with some observations on the general tendency of all such authors and their works.

In the present state of civil society, and of political order so wisely established, so vigorously maintained, and so honourably recommended in

(a) Baruel's Memoirs of Jacobinism, Vol. 3.

(b) Αἱ τ' ἀνδρῶν πολέμου κατακοιρανέουσιν,
Εἰτ' ἀρ' Ἀθηναίη, εἰτε ΠΤΟΛΙΠΟΡΘΟΣ Εὐνῶ.

Hom. Il. 5.

Weigh the man's wits⁹ against the Lady's hair,⁹⁹

this still flourishing, opulent, and powerful kingdom; it is difficult to restrain the emotion of the breast, and the indignation of the understanding at such nefarious writings, and desolating principles. The arms, the instruments, and the agents are before us, and are now understood. It was the strong language of Cicero; "Denuncio vitia; tollite: denuncio vim, arma; removete."* We would recover the health which is gone, and the soundness which is lost. I am of opinion they may both be recovered. But we must all strive, in our several capacities, to direct the vessel of the public mind, and of the national understanding, in a strait and undeviating course; or, as it is well expressed in one of the Orphic Fragments preserved by Clemens, (a) Ἰθυσεν Κραδὴς νοερόν κυτός.

In the sublime, but often fanciful theology, or as I would rather term it, the *Theonomy*, exhibited in the *Timæus* of Plato, and more fully in the commentary of Proclus, we read of the *Εγκοσμίαι Θεοί*, or superintending mundane deities. I would not insist upon the imaginary visions of any man, however great; but in the way of *adaptation*, they have often a force and analogy, which is neither unpleasing nor unfruitful. I am sure the present modern philosophical writers, such as Condorcet, and his mongrel disciples in England, Godwin and others, have no pretensions to the reverence of mankind as mundane deities. Their aim is not to exalt the soul of man, but to depress and degrade it to the beast, or in Sir Thomas More's indignant language, "ad pecuni corpusculi vilitatem." (b)

It is remarkable that Sir Thomas More, in his *Republic of Utopia*, declared that a person who entertained and professed such sentiments, as the modern philosophy holds forth and inculcates, was not worthy to be numbered among rational men, much less to be enrolled among the Citizens. His reason was this; that a contempt of all laws and of all insti-

* Cic. Philipp. 1. Sect. 10.

(a) Clem. Alexand. L. 5. p. 443. Ed. Lugd. Bat. 1616.

(b) Mori Utopia, L. 2.

Mark next, how fable, language, fancy flies

tutions was a necessary consequence of such opinions, when uncontrolled. His words are remarkable : " *Illum ne hominum quidem ducunt numero, tantum abest, ut inter Cives ponant, quorum instituta moresque, si per metum liceat omnes floccifactorus sit.*"* Now we have lived to see that *fear* has not restrained such *Citizens* as Mr. Godwin and others ; and they have accordingly villified, set at nought, and held out to contempt the laws, the religion, the manners, and the institutions of their country, which defends and protects them, in conformity to the opinion of Sir Thomas More. Such *Citizens* maintain the doctrines of dissolution, not of compact ; the frame and body of Society drops into pieces member after member, when the principle of continuity is withdrawn. " *Nigidium vidi ; Cratippum cognovi.*"†

Men of the greatest minds and of the widest intellectual views, have frequently indulged themselves in forming Utopian Republics, and have often unadvisedly dwelt too much upon the unavoidable evils of Society. Such pure spirits are naturally offended with every species of evil.—*Ignæus est illis vigor, et cœlestis origo.* But when such men, as Sir Thomas More, suffer their minds to be amused (I fear it is but an amusement at best) with speculative or imaginary political excellence, or rather *perfection*, how different are their *principles*, and the result of their thoughts from those of sciolists and sophists ! We all regret the loss of that Republic, which the genius of Cicero had constructed. There are indeed a few noble fragments of the building, preserved by Lactantius, Macrobius, and Augustine ; though the plan of the entire edifice by the hand of that consummate practical Statesman, and experienced Philosopher, cannot be traced from the remains. I believe he would have corrected many of the errors of Plato.

But it is not without its use to compare (if we have leisure, and as far as we may compare them) the work of the sublimest Heathen Philo-

* *Mori Utopia*, Lib. 2. p. 234. Ed. Glasg. 1750.

† Cicero in *Timæo*. *Fragm. de Universitate*, Sect. 1.

To Ghosts, and beards, and hoppergollops ' cries:

sopher with that of the Christian Statesman Sir Thomas More. I speak upon the whole ; I am sensible of their errors, particularly in the Athenian : yet when we think of Plato, we must not forget the state of the Heathen world, antecedent to Christianity. But notwithstanding, both these great men proceeded upon the true dignity of the human mind, when undebased by vice ; and bottomed their opinions, upon the most solid science. Their views were large, comprehensive, connected. They knew the nature and the state of man ; and they saw what it would admit, and what it would not bear. When they proposed some amendment, or some institution which did not then exist, it was in the way of suggestion, and not of dogmatical imposition. They never moved through the state with the sword, and the scythe in their hands. What they saw was with the eye of a well instructed mind, long prepared by study and exercised in discernment.

These persons in their generations, were indeed among the superintending mundane deities of their country. Not so the modern *Directors* of human affairs ; though they aspire to be thought, and to act, as the gods of this nether world. They would sit with the thunderbolt in their hands, and the storms under their feet. Yet even Mythology condemns them, and points to her Salmoneus. But we stand not on the ground of fable : for what is the most extended and the most desolating power of tyrant and of rampant wickedness on the earth, for a few days or a few years, before HIM “ who (for his own inscrutable purposes) putteth down “ and setteth up, and ALONE RULETH in the kingdom of men !”

The consideration of these modern philosophers offers also the strongest argument for the vigorous and unremitting prosecution of *well directed* study, in all the public seats of education in these kingdoms. Plato declared, that one of the causes of atheism is “ a certain ignorance very “ grievous, which notwithstanding has the appearance of the greatest “ wisdom.” (d) This apparent wisdom must be combated, and over-

(d) Αμαθια μαλα χαλεπη δοκωσα ειναι μεγαυστε φρονησις. Plato de Leg. L. 10.

Lo, from the abyss unmeaning spectres drawn, 259

thrown by reason and erudition; the fallacy must be pointed out, and the effect, when perfected, shewn to be DEATH moral, mental, and political.

I am confident that the Universities of Oxford and Cambridge will be still found to be the best and most solid bulwarks (I trust not the only ones) of true science, and of the legitimate cultivation of the understanding, if they adhere to their *original* principles; *but not otherwise*. By this method of reasoning, I should conceive that the works of Hooker, Pearson, Stillingfleet, and Barrow, have been lately reprinted at the Clarendon press of the University of Oxford, with singular judgment and true discernment of the time. They have been sent forth again into the world, "rejoicing like giants, to run their course." We are in general, either destroyed, or lost, or warped, or led astray, for want of the primal (*dd*) knowledge. I speak not here of the great incontrovertible abstract sciences of the mathematics, and of natural philosophy, founded on a severe and sublime geometry. These cannot be disputed. But I am speaking of the *moral* cultivation of the understanding, that the frame and good order of religion and government may be *still* supported in these realms, by a succession of young men educated, and judiciously conducted in the paths of erudition. An acute and intelligent observer of history once inscribed a most valuable work (*e*) in these emphatic words: "To the hope of England, its young gentry, is dedicated, the glory of it, its ancient statesmen; a renowned ancestry, to "an honourable posterity." I wish to see these words continued, and

(*dd*) The words of Plato are worthy of observation, Προς τῆτοις, ὅταν Πολιτεῖαι κακοὶ καὶ λόγοι κατὰ πόλεις ἰδίαι καὶ δημοσίαι λιχθῶσιν ἐπὶ δὲ μαθημάτων μηδαμὴ τῶν ἱατρικῶν ἐκ νεῶν μανθάνηται, ταύτη κακοὶ πάντες οἱ κακοί. Ὡν αἰτιατέον μὲν τῆς φυτευόντα; μαλλον ἢ φυτευομένους, καὶ τῆς τρεφόντας, τῶν τρεφομένων. Plato in *Timæo*. p. 87. Vol. 3. Ed. Serrani.

(*e*) *State Worthies; from the Reformation to the Revolution*, by David Lloyd; republished by Charles Whitworth, Esq. in two volumes.

The Gothic glass, blue flame, and flick'ring lawn!

embodied with strength and energy in Great Britain ; her laws will never abhor such a perpetuity.

I have often, when discoursing on education, dwelt with particular earnestness on the dignity and wisdom of the Greek writers in almost every department of science, poetry, philosophy, politics, and morality. I think I have observed, that the modern political theorists, who are either not versed in them at all, or but superficially, and who therefore hold them in contempt, have generally wandered the widest and the wildest in these days of confusion, distraction, and convulsion. Aristotle, Plato, and Thucydides, to mention no others, well knew what was the tyrannical nature of a democracy, and all its appendages. None have more strongly or more justly characterized and depicted it; none have held it out to greater reprobation and abhorrence. They teach us alternately by reason, and example.

The writings of these great men have a perpetual youth. Like the sun, their light is always new, yet always the same; the source of mental life, health, vigour, cheerfulness, and fecundity. It guided our forefathers, and it will guide us if we attend to it. The Commentator, or rather the animated rival of Plato, has words which, on such a subject, it is neither unnatural nor improper to produce and to *adapt*. Οινόχοι αυτοίς ἡ Ἡβη. Τον ὅλον αἰσθητον Κόσμον ὁρῶσιν. ὠτρεπτοῖς καὶ ἀκλινεσὶ νοήμασι χρωμένοι, πληρῶσι τὰ πάντα τῆς δημιουργικῆς αὐτῶν προνοίας. Συνίστιν αὐτοῖς κενεὴν θεότης, τε μὲν νοήσει το ἀχραντον ἐπιλαμβάνσα. (f)

I would yet add a few words on these modern philosophers. They sometimes tell us sneering, and in scorn, that the code of Christians is the code of *equality*. They have attempted to shew this more than once. But surely we may ask, what is the equality held forth in the Christian Scriptures? Is it not the equality of the creatures before THE CREATOR? the equality of men before GOD, and not before each other?

(f) Procli Comment. in Timæum Platonis, L. 5. p. 334. Ed. Basil.

Choak'd with vile weeds, our once proud Avon strays;
 When Novels die, and rise again in plays:
 No Congress props our Drama's falling state,
 The modern ultimatum is, " Translate."

They every where speak of the distinctions and ranks in society. They order tribute to be paid to whom tribute is due ; custom to whom custom, honour to whom honour ; and they speak of all *lawful* power, as derived from God. The great Founder of it himself acknowledged the image and superscription of Cæsar. His apostles declare the gradations of power, delegated by authority: they speak of submission to the ordinances of man, for the Lord's sake ? to *the King*, as supreme ; the Governors and Magistrates, as unto them who are *sent by him*. Is this the political equality of the boasted deliverers or oppressors of the world ? How long shall we *suffer* the tyrant, the blasphemer, the disorganizing Sophist, to triumph and to *deceive* us !

Finally ; when the modern systems are delineated, and the chart of the opinions and doctrines laid out in departments, I would ask, What is the picture ? What are the objects ? Are the things recommended and enforced, either true, or honest, or just, or pure, or lovely, or of good report ? Is there any thing to be found and felt, but insolent domination ; sanguinary, and unrelenting ordinances ; and the tyrannical suppression and overthrow of every existing Institution ? Throughout the whole of their systems, Is there any virtue, or any praise, or any motive, which the good can approve, and the wise ratify ?

I would say, Behold, ye despisers, and tremble ! I would much rather say to my countrymen ; Behold and watch, that ye enter not into the porch and vestibule of their " Plutonian Hall," by the temptation of such Philosophy.

Through the gate,
 Wide, open, and *unguarded*, SATAN pass'd,
 And all about found, (or made) desolate ! (Nov. 1798.)

qq Rape of the Lock, C. 5. v. 72.

Thence sprout the morals of the German school;
 The Christian sinks, the Jacobin bears rule:
 No virtue shines, but in the peasant's mien,
 No vice, but in patrician robes, is seen;^{rr}

r See an admirable piece of ridicule on the German nonsense of the day, by a man of parts and wit, in a pamphlet entitled, "My Night-gown and slippers; or, Tales in Verse, written in an Elbow-chair, by George Colman, the younger." (Printed 1797.) It is called, *The Maid of the Moor; or, the Water-Fiend*, concerning Lord Hoppergollop's Country House.

But I would refer with still greater pleasure, and the most decided approbation, to "The Rovers, or the Double Arrangement," a Drama in the German style, in the *Anti-Jacobin*, or *Weekly Examiner*, No. 30 and 31. A WORK which has been of signal service to the public, by the union of wit, learning, genius, poetry, and sound politics.

rr The modern productions of the German stage, which silly men and women are daily translating, have one general *tendency* to Jacobinism. Improbable plots, and dull scenes, bombastic and languid prose alternately, are their least defects. They are too often the licensed vehicles of immorality and licentiousness, particularly in respect to marriage; and it should be remarked in the strongest manner, that all good characters are chiefly and studiously drawn from the lower orders; while the vicious and profligate are seldom, if ever, represented but among the higher ranks of society, and among men of property and possessions. This is not done without design.

It is indeed time to consider a little, to what and to whom we give our applause, in an hour of such general danger as the present. The Stage surely has the most powerful effect on the public mind. The Author of *The School for Scandal*, with the purest and most patriotic intentions, long ago endeavoured to make dishonesty, gambling, deep drinking, debauchery, and libertinism, *appear* amiable and attracting in

Through four dull acts the Drama drags, and drawls,
 The fifth is stage-trick and the curtain falls. 240
 Lo next, where deep within that civic wood,
 (No balm the trees distill, but lustral blood,) 1872
 An altar stands: there TOOKE his emblems lays,
 Shoes, ^s razors, constitutions, straps, and stays;
 M'Cormick's ^{ss} libel: Wakefield's sanguine gall;
 Pitt's rise pourtray'd, ^t and the third Charles's fall;
 Historic scraps of Brunswick or Berlin,
 From flimsy Tow'rs, and Belsham's ^{tt} Magazine.
 There Porson, who the tragic ^x light relumes,
 And Bentley's heat with Bentley's port assumes; 250

his character of *Charles Surface*; and the German Doctors of the sock and buskin are *now* making no indirect attacks on the very fundamentals of society and established government, subordination, and religious principle; the vaunt-couriers of French anarchy, national plunder, and general misery.

^s The *insignia* of Citizen Hardy, Citizen Kingsbury, Citizen Thelwall, Citizen Tom Paine, &c. &c. and all those philosophers, scribblers, and Lecturers, who serve us

“ In a double

“ Capacity, to preach and cobble.”

^{ss} Life of Edmund Burke, by M'Cormick.

^t Two pair of portraits, of two fathers and two sons, by John Horne Tooke.

^{tt} Mr. Belsham and Dr. Towers, two Dissenting Compilers of some information and ingenuity, who would be thought Historians.—

“ They make lame mischief, but they mean it well.”

Dramatic Bardolph in his nuptial noose;
 And wiser Perry, " from his prison loose,
 Starts at the Diligence, that tells the tale
 How blithe French Printers ^y to Guiana sail:

x RICHARD PORSON, M. A. The most learned and acute Greek scholar of the present age. I allude to his late accurate and most valuable editions of the *Hecuba*, and *Orestes* of Euripides, whose integral works may be expected from the Professor. He modestly says, that they are published " in usum studiosæ Juventutis," or, as I suppose, for the use of schools and Tiros.* But his notes and remarks are not adapted to school-boys, to their wants, or their comprehension. He might as well have published them for the use of the Mamalukes in Egypt, or Bonaparte's *Savans*. The Professor should condescend to give some more general illustrations, and a selection of the Greek Scholia, if he would confer a real favour, as it is in his power to do, on the Masters of Schools and the Tutors of Colleges. I hope he will proceed in this important revision, and perhaps effect the final establishment of the Greek text of all the Tragedians. This HE can do, or no man. He will be entitled to the public gratitude of the *learned* world. Such a man, so gifted, so instructed, so adorned with various science, I could wish to number among the defenders of the best interests of his country. But at present most unfortunately, in many of our learned men there is, in regard to subjects of political and sacred importance, a something, which, in the phrase of Hamlet, " Doth all the nobler substance often *dout*."†

Why is it so?

u Perry, the Editor of the *Morning Chronicle*, was imprisoned three months in Newgate, for a libel on the House of Lords.

y The example of the Caravan of *Deportation*, or as it is called from the place of banishment, the *Guiana Diligence* in Paris, should be a

* Tironum usibus potissimum destinata. *Præfat. ad Hecubam. p. 3.*

† Malone's reading of the passage.

There reeling Morris, and his bestial songs;
 Blaspheming Monks; and Godwin's female wrongs;
 The Lawyer's trumpet, and *disputed* draft;
 And Darwin, fest'ring from the Horatian shaft;
 Blossoms of love descend in roseate show'rs,
 And last, Democracy exhales in flow'rs. ^{yy} 260

Behold La Crusca's Paridel advance,
 From Courts, or Stews, from Florence, or from
 France:

Before him Swift and Addison retire,
 He brings new prose, new verse, new lyric fire;
 Proves a designer works without design,
 And fathoms Nature with a Gallic line.

warning to the editors and printers of such papers as the Courier, Morning Chronicle, the Star, &c. &c. how they abuse the patience and forbearance of the mild and lenient Government of England.

Under the blessings of French freedom and emancipation, what is the liberty of thinking, speaking and writing? The authors, the printers, and the booksellers, are crushed at once and equally, and either chained in dungeons, or seized and swept away from their native country, without hope and without judgment, unheard, unpitied, and unknown. Pro lege Voluntas!

But we have yet a NATION to save; we have millions of loyal men who never bowed the knee to the Baal of Jacobinism; and we have also many who have *drawn back* from the bloody idol, and turned unto righteousness to the preservation of their souls, their bodies, and estates, and the general deliverance of their country.

^{yy} See Dr. Darwin's Botanic Garden and Loves of the Plants.

But hark! at Pearson's and at Hooker's voice,
The pillars of the sacred dome rejoice;
And hail the day, when Stillingfleet is join'd
To Barrow's vast, immeasurable mind! ^z 270
Geddès ^a may wave his dark Egyptian rod;
Britain still owns th' *inspiring* breath of God:
Sees Truth emerge from Oriental ^b dreams,
And Gospel treasures roll down Indian streams.

The Dennes and owlish Stukeleys of the day,
Retire abash'd at Lysons' ^c rising ray;

^z Alluding to the judicious and well timed republications of Hooker's Works, Pearson on the Creed, Stillingfleet's *Origines Sacrae*, and a selection of Barrow's Sermons, at the Clarendon Press in the University of Oxford, in a convenient form, and for an easy consideration.

^a Dr. Geddes, the Roman Catholic Divine, the new Translator of the Bible. See some remarks on the Doctor's attempt, in the Preface to the fourth Dialogue of the Pursuits of Literature.

^b See the Asiatic Researches, in particular those by Sir William Jones, and Mr. Maurice's Indian Antiquities, and his History of Indostan, which have afforded the most curious and important facts, if applied with judgment and soberly investigated. But we may expect a work on the Sacred Writings, of the greatest importance, and of the deepest erudition and ingenuity from a Gentleman, whom I shall not name. Yet perhaps, "Nunc intelligitur, olim nominabitur."

I cannot but observe, that the learned world has much to expect in the improvement, reform, and conduct of the study of Antiquity, from the genius, erudition, discernment, active age, and unceasing diligence of SAMUEL LYSONS, Esq. F. R. and A. S.

The Macedonian march, the Libyan state,
On Rennell's^d keen decisive labours wait;
And see each grateful Muse on Vincent^e smile,
His kindred talents, and congenial toil. 280
Pitt once again revolves the Stagirite,
And bends o'er Plato by *Serranian* light;
Philosophy uprears her ancient head,
And Grecian truth in Grecian words is read;
Arts, Arms, and Policy maintain their course,
And Science flows from the primæval source.

d I allude to the works so long and so eagerly expected by the learned, from that consummate Geographer, and most accurate investigator, Major JAMES RENNELL.

e The Reverend WILLIAM VINCENT, D. D. Master of Westminster School. A Gentleman whose professional merits, deep erudition, and unwearied application to science, in the intervals of a laborious and honourable calling, demand the most decided testimony of public approbation, I believe, I speak the general sense of every scholar in the kingdom. Surely an honourable retreat, and some distinguished mark of public gratitude, should be offered *in time* to such men, as Dr. Vincent, who have devoted their talents and attainments to the public service, with unremitting diligence. The Masters of our great schools should be made *independent, in every sense, of their scholars*. This would stamp a dignity and firmness on their office and on their character, and the kingdom would derive great advantage from such a regulation.

I believe it is impossible to name such a work as Dr. Vincent's Translation of the Voyage of Nearchus, with all the learned illustrations, produced under the labour and constant pressure of so important an occupa-

But now I feel th' avenging thunder roar,
 In British terror on the dusky shore ;
 The Bog Serbonian ^f yawns for Gallia's doom ;
 And Pompey points to Bonaparte's tomb ! 290
 There, as in mournful pomp o'er Egypt's woes,
 Th' embodied Majesty of Nilus rose,
 In sounds of awful comfort NELSON spoke,
 And the Palm wav'd obeisance to the Oak ;
 Firm, yet serene, the Christian Victor rode,
 And on his flag inscrib'd, THE WILL OF GOD ! ^g

The guilty nation shakes ; her trophies fall :
 The Crescent nods ; and Selim yields to Paul :
 The Hellespont expands in timely pride ;
 Fleets not her own adown the current glide ; 300

tion, as the conduct of a great public school. It has been received at home and abroad with equal attention and honour.

^f " That Serbonian Bog,
 " Betwixt Damiata and Mount Casius old,
 " Where Armies whole have sunk." P. L. b. 2.

^g The Victory of Admiral Lord NELSON on the First of August, 1798, over the French Fleet on the shores of the Nile ; that signal interposition of the Divine Providence.

" Illi *Justitiam* confirmavere triumphhi ;
 " PRÆSENTEM docuere DEUM ! nunc Sæcula discant
 " Indomitum nihil esse pio, tutumve nocenti !"

The North-Star beams on Europe's parting night,
And the dawn reddens with effectual light!

I go: my Country's fate no more I mourn;
And pleas'd revisit my august sojourn."

November, 1798.

THE END.

A TRANSLATION

OF THE

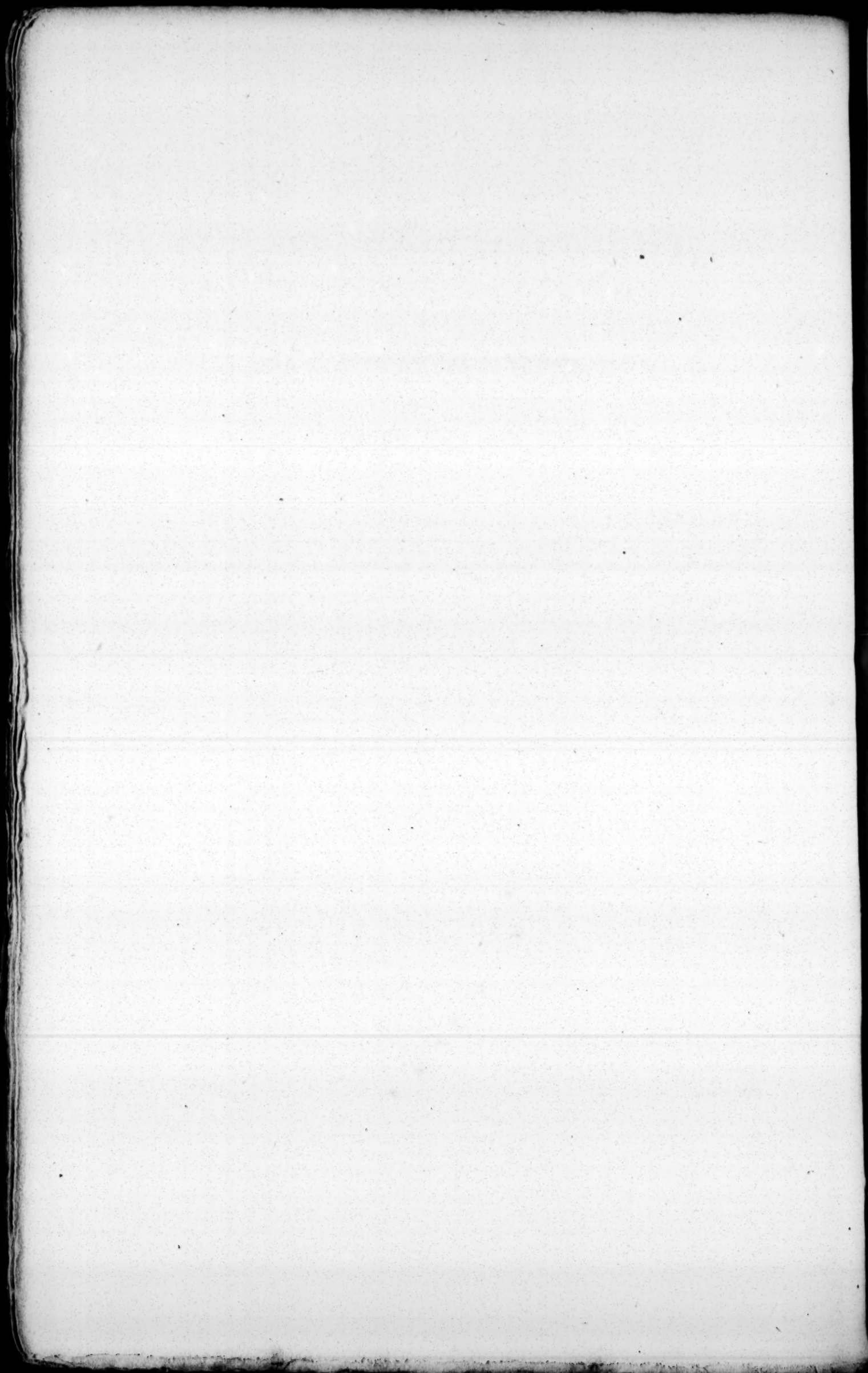
PASSAGES

CITED IN THE

PREFACE AND NOTES

TO THIS

POEM.



TRANSLATIONS, &c.

MOTTO TO THE POEM.

“ I HEARD a voice saying unto me, Pay honour to the mighty Poet! *His shade is returning.*”

Dante Inf. C. 4.

CITATIONS IN THE PREFACE.

PAGE 6.

“ When I speak of the man himself, I will take care to insure your attention.”

Cicero Philipp. 2.

PAGE 9.

“ It is the right of every man, it is even mine, to endeavour to support and vindicate the honour and dignity of his country; and while I have the power of appearing before the public, I decline not the danger of delivering my sentiments openly and boldly.”

Cicero Philipp. 2.

PAGE 11.

“ Raise up your minds; maintain your own dignity and high estimation. There is still throughout the state an unity of sentiment among the good; well disposed men have been deeply affected at the scenes

which have passed before them, but their virtue and spirits have suffered neither abatement, nor diminution."

*Cicero Fragment. Orationis in Clodium, ap.
Epist. ad Attic. L. 1 E. 16.*

PAGE 15.

" Give attention and credit to my words, all ye People, whether in *Great Britain*, on the *Danube*, or on the *Rhine*.—

" By one great engagement supersede the necessity of so many contests ; restore the glory of *Rome*, and support the weight of the falling *Empire*. This one field avenges all your wrongs ; this one victory ratifies the peace of the world."

CITATIONS

IN THE
NOTES TO THE POEM.

PAGE 22.

" Is it not shameful to treat so important a subject with such negligence and carelessness, such inattention to propriety of speech, and with such effrontery ?"

PAGE 23.

" He sounds the *pastoral* note, the signal of onset ; and sends forth a blast as from *Tartarus*."

PAGE 26.

" He was a man who would not hasten the ruin of all things by precipitate and fatal violence ; but who knew well how to temper and adjust the alternate preponderance of good and evil, by maturity of counsel.

He was not depressed by adversity, or inflated with insolence by success ; but by prudent management according to circumstances, he had the skill to pause with propriety, and set bounds to the prosecution of victory."

PAGE 27.

" Compositions of great beauty, with the skill of a master, and the dignity of a moralist."

Hor. A. P.

PAGE 29.

" May we behold again the revival of the ancient arts ! may the way be opened for the promotion and encouragement of all rising ability and genius, and may the Muses once more emerge from a state of dejection, depression, and neglect !"

PAGE 30.

" May that day perish from the records of time, that Posterity may never credit the report ! We shall pass it over in silence."

PAGE 32.

" All the writings of which have been received into the *Vaccine Repository*."

PAGE 33.

" Either of you are worthy of the prize, the female calf."

Virg. Ecl.

" Here are recorded the cruel love of the Minotaur, and the clandestine substitution of Pasiphæe.

Æn. 6.

PAGE 34.

" Must we *thus* inscribe on the tomb, here rests the Marcia of Cato ?"

Lucan. L. 2.

PAGE 38.

" Such goddesses as preside over the wars and contentions of men, whether Minerva, or Bellona who lays cities in waste and desolation."

Hom. Il. 5.

PAGE 39.

" I declare and denounce publicly to you the specific vices and crimes ; take them away : I declare to you the force intended, the arms, and the instruments ; remove them."

Cic. Philipp. 1. Sect. 10.

" To direct the intellectual vessel of the heart."

Fragm. Orpb. ap. Clement. Alexandr. L. 5.

" To the vileness of the bestial body."

Mori. Utop. L. 2.

PAGE 40.

" They do not consider him among the number of rational men ; so far are they from enrolling him among the citizens, whose institutions and manners he would ridicule and set at nought, if not restrained by fear."

Mori. Utop. L. 2.

" I have seen the philosopher Nigidius ; and I was acquainted with Cratippus."

Cicero in Timæo. Fragm. de Universitate.

PAGE 41.

" A certain ignorance very grievous, which notwithstanding has the appearance of the greatest wisdom."

Plato de Leg. I. 10

PAGE 42.

" Added to this ; when bad political institutions and pernicious doctrines are the subjects of lecture and discourse from city to city, in public

and in private, and when instructions and sciences, by no means calculated to remedy the evil and counteract the fatal influence, are instilled into the rising youth ; this is the reason why those who are of bad dispositions, continue to be bad. We must blame the planters, and not the things planted ; and reprobate the instructors rather than the instructed."

Plato in Timæo. p. 87. Vol. 3. Ed. Serrani.

PAGE 43.

" Hebe, the goddess of youth presides at their entertainments. They comprehend with the eye of the intellect the whole sensible world ; and by thought and intention of mind, which is never warped or turned aside, they fill all things by a species of creative wisdom and foreknowledge. They have always a youthful divinity ; and the power of their understanding shines forth with a brightness not subject to diminution."

*Procli Comment. in Timæum Platonis,
L. 5. p. 334. Ed. Basil. 1534.*

PAGE 51.

" These triumphs and these victories have confirmed and ratified the cause of *Justice* : they have taught and evinced the presence and the interference of God ! May hence all ages and all nations learn, and feel, that no power can finally prevail over the virtuous and the pious ; and that there is no state of stability or of security for the blasphemous and the wicked !"

Claudian ; on the fourth Consulate of Honorius.

THE END.



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